

CERTAIN SELECT  
DIALOGUES  
OF  
LUCIAN:  
TOGETHER WITH HIS  
TRUE HISTORY,  
Translated from the GREEK into  
ENGLISH.

By M<sup>r</sup>. FRANCIS HICKES.

Whereunto is added the life of LUCIAN,  
Gathered out of his own Writings, with brief  
Notes and Illustrations upon each Dialogue and Book,  
by T. H. Mr. of Arts of *Christ-Church in Oxford.*



Printed for *Richard Davis*, Bookseller in *Oxford*, 1663.

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Printed for J. and W. Baskin, Bookellers in Oxford, 1753.





To the Right Worshipful

**D<sup>r</sup>. DUPP. A.**

Dean of CHRIST-CHURCH, and  
Vice-Chancellor of the famous Univer-  
sity of OXFORD.

SIR,

**P**ardon, I beseech You, this bold  
presumption, which proceeds I  
confess from somewhat more  
than that common duty where-  
with all of Us gladly reverence  
and respect You; not that I arrogate unto  
my self any interest before others, but confess  
my self so far indebted to your favours, that  
my thankfulness cannot willingly omit the  
occasion of expressing it self, although but  
in a mean and homely manner, unto one, to  
whom I not only acknowledge, but glory  
that I owe my self. This hath emboldned  
me to the Dedication of these few Dialogues,

A 2

which

*The Epistle Dedicatory.*

which will I hope, at some of your times of recreation, obtain a favourable admittance, partly for the general esteem of the Author; with whom I know, your younger studies have been conversant, and somewhat for the Translators sake, one not altogether unknown unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time; in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them; which if you will vouchsafe, and suffer this poor orphan to pass under the shadow of Your favourable protection, I shall account that small pains I have taken in publishing it happily employed, the ashes of my dear deceased Father highly honoured, and my self (if it be possible) more obliged to a perpetual acknowledgement of Your favours, and profession of my self for ever to remain

*Yours in all duti-  
ful observance*

T H. H I C K E S.



To the Honest and Judicious  
Reader;

**F**O R unto any prejudice I scorn ei-  
ther Epistle or Apology; yet such  
men will be meddling; and though they  
disdain perhaps to read, will not-  
withstanding be sure to judge, and let  
them: 'tis a fair way of proceeding, as they think, but  
brings with it the comfort of being common, nor may  
I expect to escape their good word, though I direct  
nothing to them: but unto you I stand bound to give  
an account of what I have done, and of the reason  
that incited me unto it. In brief then, that principal  
motive that caused me to publish this Translation,  
was, to perform herein the pious duty of a surviving  
son unto the dear memory of a deceased father; who  
as he was a true lover of Schollers, and Learning,  
(especially of this kind) will I doubt not find favou-  
rable entertainment amongst those that are conver-  
sant in these studies, and bear affection to the Greek  
tongue. He was indeed no profest Scholler, nor took  
any more then one degree in this famous University,  
having

## To the Reader.

having been sometimes of Oriell Colledge; but yet although he were taken off by a country retirement, he never lost the true taste and relish that distinguishes men of his education, but rather made continual improvement of that nutriment which he had received in his younger dayes, from the breasts of this his honoured mother. His study or rather his recreation, was chiefly in the Greek tongue; and of his knowledge herein he hath left unto the world sufficient testimonies, of which these present Dialogues are a part; and these with divers other things of his performance, being at this time in my custody, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free liberty, and suffer him by this means to propagate his own memory, which may chance to last longer in this small monument of his own raising (or in some larger hereafter) than in the hardest marble posterity can erect him. What I have added here, is not worth speaking of, much less the censuring; Only let me say thus much, to defend my own innocence from the black-mouth'd oblique of such as can speak no other colour, that in the Authors life I have not gone about (far be your charities from such a thought) to acquit him from any of those villainies and blasphemous impieties wherewith he hath been truly charged; but so far to vindicate these innoxious works of his, as reason and your own selves must



To the Reader.

must needs ( I know ) allow of, in the rest I have only endeavoured to make the Translator understood, as he the Author ; wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities ( for to this end was it translated, that all might understand it ) otherwise, the English, would be to many, almost as much Greek as the Original ; and herein if I have done ought amiss, when I know it, I shall both acknowledge it, and desire your pardon, hoping in the mean space that your ingenuous candor will lay the fault where it is due, that is on me, not the Translator ; nor cause the work to suffer, if I have anywhere failed. This I hope will be sufficient to satisfy you to whom I write, unto whom I submit both my self and this ; and so rest, a true lover of your persons and honourer of your vertues.

T. H.

Λυκίανος εἰς τὸ αὐτὸ βιβλίον.

Λυκίανος τὸ δ' ἔγραψα \* παλαιά τε, μωρὰ τε εἰδώς :

Μαζὰ γὰρ ἀνθρώποις ἢ τὰ δοκούντα σοφά.

\* Οὐδὲν ἐν ἀνθρώποις διακρίδον ἔστι νόημα :

\* ΑΛ\* ὃ σὺ θαυμάζεις, πῦθ' ἐτίεμισ γέλως.

LUCIAN upon his Book.

LUCIAN well skill'd in old toys this hath writ :

For all's but folly that men think is wit ;

No settled judgement doth in men appear ;

But thou admirest that which others jeer.

T. H.

\* Παλαιὰ τε παλαιά τε ἢ σοφά. Ηοmer. Odyss. lib. 7. v. 165.





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THE  
L I F E  
OF  
L U C I A N  
THE  
SAMOSATENIAN.

WHEREIN,

He is in some sort Vindicated from  
certain gross Aspersions, heretofore  
cast upon him.

**H**ere is a twofold end of studying men.  
One to attain the knowledge of our  
selves; for as the eye (a) sayes the Di-  
vine Plato) cannot behold it self in any  
other part of the body but the eye: so the  
soul, if it will see it self, must look into the soul. The  
other, to gain such a competent knowledge and under-  
standing in other men, as to be able, not only to make  
their lives and actions our examples, but to leave them  
as rules and patterns to them that shall come after us.  
They therefore that profess the latter, had need to  
B be

(a) *ἡ ψυχή  
ἐν αὐτῇ  
ὁρᾷ, εἰς  
ἑαυτὴν  
ἀποβλέπει.* Plat.  
in 1. Al-  
ciabiad.

## The Life of L U C I A N.

be well verſt, and ſkilful in the former : for he that is too ſhort in the knowledge of himſelf, may be ſoon over-ſhot in his opinion of another. And therefore I have alwayes thought it a bold adventure of thoſe that take upon them to become answerable to poſterity for other mens lives, ſeeing there are few or none that have obſerv'd ſuch an orderly method of living, as to be able to give any juſt account of their own : and can therefore be hardly thought fit, and competent judges of another mans. Written lives being nothing elſe but the lineaments of the mind : as the plain draught, and extremities of a picture are of the body : colours may give it ornaments and beauty, but adds but little to the true reſemblance : as he then that undertakes to copy out the one, had need to be well ſkill'd in the compoſure and difference of faces ; ſo he that adventures to draw the other, ought to be as clear ſighted in diſcerning manners and actions. For the leaſt miſtake but of the ſmalleſt touch or ſhadow in a face, alters the ſhape, and poſture of the countenance, and in matter either of life or government, the inſertion or omiſſion of the meaneſt circumſtance may give an alteration, and difference to an action.

As for our Author now in hand, there is but little truſt to be given to the track of former times ; for ſome that have heretofore undertaken to record his life, having drawn three or four ſeveral perſons of that name, ſome Sophiſters, ſome Rhetoricians, and living at ſeveral times into one *Lucian*, have not ſo much wrote his life as made it. In a matter therefore ſo full of uncertainty, to avoid the like error, in following the doubtful and various relations of ſuch Writers as give no other reaſons for their opinions then their own authority ; I have thought beſt, to gather him out of himſelf, and ſo, as near as I can, make the Author of his own *Biographer*. (b) *nemo enim quam ſe quemquam melius novit, vitæ nemo verior teſtis, &c.* Firſt then, for the

(b) Joannes de Ravenna in ratio-nar. vit. M. S. in Biblioth. Col. Bal-liol.

## The Life of L U C I A N.

the place that brought him forth, he was born in (c) *Samofata*, the Metropolis and prime City of *Comagenia*, (d) seated not far from the river *Euphrates*, in the Country (e) of *Syria*, which is (f) a region of the greater *Asia*, bordering upon *Palestine* and *Arabia*, so called, sayes (g) *Solinus*, from *Syrus*, the son of *Apollo*, and *Synope*: and oftentimes in his writings, he calls himself (h) *Syrian*, (i) *Assyrian*, (k) and the *Syrian* Rhetoritian; (l) having, when he was yet but a youth, consecrated in the City of *Hierapolis* (according to the custome of that Countrey) the first cutting of his haire to the *Syrian* Goddes. Howbeit (m) at other times he derives himself from *Patras* (n) a City of *Achaia*, as if (o) sayes *Beroaldus*, he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of *Livie*, *nati* Carthagine, *oriundi* *Syracusis*. Secondly for his kindred (p) His Fathers name was *Lucius*, and his brothers *Caius*, who as he sayes, was an Elegiack Poet, and a Soothsayer. That he was born but of mean parentage, we may well conjecture, (q) his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopeful a genius, and therefore plac't him with an Uncle of his by the mothers side, who was an excellent cutter in stone, that he might learn a trade whereby to get his living: but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soon gave his Unkle the slip, and became his own carver, applying himself afterwards wholly to his book. At the length, both friends and means failing him at home, he left *Samofata* and went to *Antioch*; where having bestowed some time in the study and practice of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law, and betook himself and travelling into (r) *France*, became there a publike professour in

(c) In lib. quomodo scribend. Histor. & in Piscator.  
(d) Plin. lib. 2. cap. 104. & l. 5. cap. 24.  
(e) Strabo l. 16.  
(f) Plin. lib. 5. c. 20. Pomp. Mel lib. 1. cap. 11.  
(g) Volaterr. l. 11. cap. 8. Herodot. l. 2. &c.  
(h) Cap. 57, 58. & Diod. Sic. l. 4.  
(i) In Dea Syria.  
(k) In his accusato.  
(l) In Dea Syria.  
(m) In Afino, & in Pseudo-log.  
(n) Herodot. l. 1. & Plin. lib. 4. cap. 5.  
(o) In comment. in octavum. lib. Metam. Arguleii.  
(p) In Afino.  
(q) In Somnio.  
(r) In Hercule Gallico, & in pro mercede conduct. In Herodoto.



## The Life of L U C I A N.

that Art : Departing thence he went into *Macedonia*, where he gave a full and open testimony of his worth and learning, before a general assembly of the most able and sufficient persons of the whole countrey. Having thus after many and sundry peregrinations made himself known and famous in divers regions, he now began to draw nearer home, and to travel farther into himself; for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their own ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodness ; and finding the profession likewise (t) full of many disturbances, deceptions, oppositions, impudencies, lyes, clamours and infinite other inconveniences, he forsook this also, (u) and about the 40th. year of his age betook himself to Philosophy; (x) When having by great industry and study, acquainted himself with the severall tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods ; but also, that their lives and practices were nothing at all agreeable to their rules and precepts : he grew at length into such an utter dislike of them, being himself a man that alwayes profest an uprightness of carriage, and freedom of speech (y) as may appear by those arts which he acknowledges himself to be skill'd in, and that borrow'd name of *Parrhisiades*) that he bent his style almost wholly against them, and became a sharp and earnest opposer of the titular and mock-Philosophers of that age, laying open to the world in his writings, by way of Dialogue, after a most pleasant and Comical manner, their avarice, intemperance, ambition and hypocrisie : and so far deriding the senseless superstition, and feigned deities of the heathen, that he thereby got the surname of (z) *Atheos*,

(t) In Reviviscen-  
tib.

(u) In Hermotim.

(x) In Icaromen.  
& in Her-  
mor.

(y) In  
Piscator.

(z) Suidas.



## The Life of L U C I A N.

*theos*, or *Blasphemus*, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have been sometimes a Christian, and that afterwards falling into apostasie, he should scoffingly say, that he got nothing by that Religion, but only the corruption of his name, which was changed at his baptizing, from *Lucius* to *Lucianus*, have not only wrote more then they could justifie, but what is easie enough to be disproved : for whosoever shall read his book *de morte Peregrini*, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soon perceive that he was never a Christian ; and for that speech of his, it must be found in some work that these times are not acquainted with ; for in all those pieces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torn in pieces by dogs, and prodacing for both no other authority then themselves. That he was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine, I will not deny : but that his whole works so much admired and approved of by the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemned to a perpetuall obscurity, or those parts of him denied the light in which there is no such impiety found, but on the contrary, many rules and documents both of vertue and good learning, more then in the writings of *Suetonius*, *Tacitus*, and other famous authors, who were likewise enemies to the Christian Religion, seems unto me a most unjust and partial censure. Let us rather account him worthy of equal priviledges at the least with others, who so well deserved both of the nation and age wherein he lived ; for if we peruse the writings of *Philostratus*, *Laertius*, and others who have commended to posterity the names and memories of such as have been famous in precedent ages both for arts and

## The Life of L U C I A N.

(a) Pherecydes was a Syrian, the son of Eadys, and master to Pythagoras; he lived about the 59th Olympiad. Diog. Laert. lib. 1. in the reign of Servius Tullus the 6. Roman King. Pherecydes Syrus, primum dixit animos hominum esse sempiternos; antiquus sanè, fuit enim in eo regnante Gentili. Hanc opinionem, discipulus ejus Pythagoras maximè auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagore magister, &c. Cic. de Divinat. l. 1. (b) Philostratus de vitis Sophistarum lib. 1. (c) Chrysostom in 80 Hom. in Joann. (d) In Elogio Luciani. (e) S. Ambrose. (f) In pro mercede conduct. (g) Procurator Cæsaris, vel Principis, est procurator fisci, & rationalis &c. Ille autem jurisdictionem habet inter flicum & privatos, non inter privatos Cujas, in tit. D. g. de appellation. sect. Si quis 3. (nisi forte vicem Præsidis gerat) which honour it seems Lucian oftentimes had, as may appear in his Apology pro mercede conduct. Tacitus in his life of Agricola, styles this office Equestrem nobilitatem. Dio in his Rom. Hist. lib. 55. brings the first institution of it, from Augustus.

and arms, we shall scarce find any one of this Countrey, since those antients, (a) *Pherecydes* and (b) *Isæus*, unto this our *Lucian*, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters; But from his time, and after the publishing of his notable works, we may read of diverse Syrians, as *Jamblichus*, *Epiphanius*, *Libanius*, and innumerable others, famous and eminent in all kind of literature. let no man therefore envy him that honour which his memory deserves, but afford him the due and rightful acknowledgement of being so happy an example to posterity, and that in so eminent a manner, (c) that the most learned, and judicious of all the Greek Fathers hath thought it no dishonour to imitate him: Who (if that be true which (d) *Gilbertus Cognatus* observes) hath taken a good part of one of his Homilies upon S. *Johns* Gospel out of *Lucians Cynicus*; but this I leave to those that shall have a desire to examine it; all which considerately weigh'd, may be sufficient, I am perswaded, to satisfy any indifferent understanding that is not already prepossess'd with a resolution of obstinacy, that it is no such impious thing, as some of the rigid censurers of these times would perswade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with this one testimony of a (e) learned Father, *Veritas à quocunque dicatur, à Spiritu Sancto est.*

He began to flourish, as is commonly received, towards the latter end of the reign of *Trajan*, but compiled most of his works in the Emperour *Adrians* time, who begun his reign about the year of our Lord 120. (f) and by whom he was made (g) *Procurator Principis*,

## The Life of L u c i a n .

the Princes Procurator in Ægypt, this honour being conferred upon him, (h) as he sayes of himself, μαρονηχι δ' ἐπεὶ πάλιν ἐν τῷ περιμασίῳ ἔχουσιν, When he was grown so far in years, that he had (to render the Greek proverb by an English one) One foot in the grave. It seems by that which he wrote of the (i) gout, that he had some feeling of that infirmity, which (according to the manner of the Heathen, among whom vices as well as virtues, diseases as ability, went alwayes under the Patronage of some Deity) he makes no less then a goddess, and which seeing he was so much troubled with it, we may by probable conjectures conclude to be,

(h) In  
pro mer-  
cede.

(i) In  
Tragopod.

## The End of L u c i a n ' s Life.

2





# LUCIAN'S LIFE,

## OR OF HIS

# DREAM.



After I had given over going to School, and was grown to be a stripling of some good stature, my Father advised with his friends, what it were best for him to breed me to : and the opinion of most was, that to make me a Scholler, the labour would be long, the charge great, and would require a plentiful purse : whereas our means were poor, and would soon stand in need of speedy supply : but if he would set me to learn some manual Art or other, I should quickly get by my Trade enough to serve my own turn, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my Father a glad man, to see me daily bring home with me what I had got by my labours. This being concluded upon, we began to consult again what Trade was best, soonest learned, and most befitting a freeman, that would be set up with an easie charge, and bring in a profitable return. With that, some began to commend one Trade, some another, as every mans fancy or experience led him. But my Father casting his eyes  
C  
upon



upon mine Uncle (for my Uncle by the Mothers side was there present, an excellent workman in stone, and held to be one of the best Statuaries in all the Country) by no means, (said he) can I endure that any other Art should take place, as long as you are in presence : take him therefore to you (shewing him me) and teach him to be a skilfull workman in stone, how to joynt them together neatly, and to fashion his statues cunningly : he is able enough for it, and his nature inclinable enough to it : this he conjectured, because he had seen some toys of mine made out of wax ; for I could no sooner come home from School, but I should be tempering wax together, and out of it counterfeit the shapes both of Oxen, Horses, and Men, and (as my Father thought) handsomely enough, which my Masters were wont to whip me for, though now it turned to my commendation : but those kind of figments put me in good hopes that I should learn my Trade the sooner, and that very day was thought lucky for me to be initiated into the Art, whereupon I was committed to my Uncle, and to confess the truth, not much against my will : for I thought it would prove but a kind of sport, and that I should be thought a brave fellow among my companions, if I could carve out Gods, and pretty Puppets, both for my self, and those lads I best liked of. But it fell out with me, as with other young beginners : for my Uncle putting a carving tool into my hand, bad me therewith to strike a Table that lay before me, softly and gently, adding withall this old Proverb, (a) What's well begun is half done : but my ignorance was such that I smote too hard, and the Table burst in pieces : which put him so far out of patience, that he gave me handsell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that tears were the proeme of my occupation, and I ran away as fast as I could, crying out with full eyes, telling how I had been lasht, and shewing the prints which the strokes

(a) Hesiod.  
in his works  
and dayes,  
πλεον η μισο  
παντος.  
lib. i.

stroaks had made upon me, exclaiming upon such cruelty, and adding this of mine own, that it was only for envy, lest in the end I should prove a better workman than himself: this grieved my Mothers heart, and she railed bitterly against her Brother for using me with such extremity: but when night came I went to bed, though swolne with tears, and all the night long it would not out of my minde: what I have hitherto delivered, is meerly ridiculous and childish: but now, Gentlemen, you shall hear matter not to be discommended, but what deserves attentive auscultation: for to say with *Homer*, (b) A heavenly dream seised upon me, as I slept in the dead time of the night, so directly, that it failed nothing of truth it self; for even to this day, after so long a distance, the figures of the apparition stick still in mine eyes, and the voice of that I heard still soundeth in mine ears, every thing was delivered so plainly and apparently. (c) Methought two women laid fast hold on my hands, and either of them drew me to her self with all the strength she had, and contended so earnestly for me, that I was almost torne in pieces between them: sometimes the one would have the better hand, and get me almost wholly into her clutches: within a while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of me, the other answering, it was a folly for her to lay claim to that she had nothing to do withall. Now indeed, the one of them was a homely sturdy dame, with her hair ill-favourdly drest up, and her hands overgrown with a hard skin, her gar-

(b) *Iliad. c. v. 56. It is the beginning of Agamemnon's oration to the Greeks, after that Jupiter had sent him the dream.*

(c) *This seems to be an imitation of that of Xenophon in his 2. book of the memorable things of Socrates, where Prodicus the Cean brings in a story of Hercules, how that being as yet but a youth, vice and virtue appeared to him in form*

*of two women, each of them endeavouring to draw him to her self. The like relation we may find in Dio Chrysostom. in his 1. Oration de Regno, where Hercules is brought by Mercury to the top of an high mountain where he showed him sitting in all their majesty, two women, Regality and Tyranny, &c. and not unlike to this is that of Nazianzen, in carmin. de animæ suæ calamitatibus, and of Philostratus in his 6 book of the life of Apollonius and 6. chap. the like we may see in Galen in Oratone quâ homines ad bonas artes perdiscendas cohortatur: where he speaks of the followers of Mercury and Fortune, and in divers others.*

ment was tuckt up about her, all full of lime and mortar, for all the world such another as mine Uncle when he was about his work : the other was a well-faced wench of comely proportion and handsomely attired : in the end they referred the matter to me, which of them I would betake my self unto : and first that sturdy manly drudge begun with me in this manner. I, sweet boy, am that Art of Carving, to which you professed your self an apprentice yesterday, a Trade familiar to you, and tyed to your house by succession : for your Grandfather (delivering the name of my Mothers Father) was a Carver, and so were both your Uncles, and by that means came to be men of note and reputation : if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other) and follow me as one of my family, first thou shalt be maintained in a plentiful fashion, thou shalt continue good strength of body, keep thy self evermore free from envy, and never be forced to forsake thy friends and Country, and betake thy self to a forraign soil, nor be commended by all men for words only : disdain not then the meanness of my person, nor the baseness of my apparel; for such beginnings had *Phidias*, that carved *Jupiter*, and (d) *Polycletus* who made the Image of *Juno*, and the renowned *Myron*, and the admired *Praxitiles*, who now are honoured as if they were Gods : and if it be thy fortune to become such another, thou must needs be famous among men of all degrees; thy Father shall be held for a happy man, and thou shalt add a great deal of glory to thy Country. This and much more was babled and blundered out by that Art, and hudled one in the neck of another (because she would fain have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance : But as soon as she had given over, the other begun in this sort. And I, sweet child, am Learning, which thou hast long been acquainted

(d) The  
names of  
certain  
Carvers.

ed withall, and well known unto thee, though thou never cam'st to attain the full end and perfection of me: what thou shalt get by the Art of Carving, she hath told thee already her self: but take this from me, thou shalt never be any better then a Peasant, and a bodily labourer, and therein must thou repose the whole hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy comings in poor, and thou neither able to patronage a friend, nor cry quittance with a foe, nor worthy to be emulated by other Citizens, only a meer drudge, one of the common rascality, ready to give way to thy better, and wait upon him that can speak in thy behalf, living the life of a hare: and great luck if ever thou light upon a better: for, say thou come to be as cunning as *Phidias*, or *Polycletus*, and work many wonderous pieces, thy Art will certainly be commended by all men; but not one that looks on them, if he love himself, will wish to be such an other as thou: for be what thou canst be, thou shalt be but a mechanical fellow, one of a manual Trade, that hath no means to live but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time: I will make thee know all that hath been spoken or delivered by them, so that thou shalt have a perfect insight into all things: thy mind, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments, as temperance, justice, piety, clemency, wisdom, patience, the love of good things, and desire to attain to matters of worth: for these indeed are the ornature of the minde that shall never decay: nothing whatsoever it be, ancient or modern, shall escape thy knowledge: and by my assistance, thou shalt also foresee what is yet to come: and to conclude, I will in a short space make thee learned in all things divine and humane: so thou that art now so poor and simple, the son of a mean person,



(e) Pul-  
chrum est  
digito  
monstrari  
& dicier  
hic est.  
Persius  
sat. 1.

(f) Plu-  
tarch in the  
life of De-  
mosthenes.

(g) Socra-  
tes was the  
son of So-  
phroniscus  
a Carver,  
and as some  
say, exer-  
cis'd that  
Art him-  
self: the  
cloathed  
Graces in

the temple of Athens, were thought to have been of his workmanship: he also exercis'd painting, and made the pictures of Esculapius and his five daughters. Plin. nat. hist. lib. 35. cap. 11.

son, that lately was like to be put to a base and ignoble Art, within a while shalt be emulated and envied by all men, revered, commended and celebrated for thy good parts, and respected by those that are of a high rank, both for nobility and riches: then shalt thou be clad in such a garment as this is (shewing me the mantle she wore her self, which was very gorgeous to the eye) and thought worthy of all honour and preheminance: if it shall be thy fortune to travel into any forraign place, thou shalt never arrive there as a person unknown and obscure: for I will set such marks and tokens upon thee, that every one that seeth thee shall jog the next stander by on the elbow, (e) and point out his finger toward thee saying, This is the man: If any occasion of urgency be-tide thy friends, or the whole City, they all shall cast their eyes upon thee: when thou art to make a speech in any place, the whole multitude shall stand gaping to hear thee, admiring and wondring at thee, blessing the power-fulness of thy deliverance, and thy Fathers happiness to beget such a son: And as it is said of some men, that they shall continue immortal, the same will I effect in thee: for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keep company with the best: hast thou not heard of (f) *Demosthenes*, what a poor mans son he was, and what a fellow I brought him to be? remembrest thou not *Æschines*, the son of a Taberer? yet how did King *Philip* observe him for my sake? yea (g) *Socrates* himself, though he were bred up in this Art of Carving, yet as soon as he made a better choice, and gave that Trade the bag, to be entertain'd as a fugitive by me, you know how much he was magnified by all men: and wilt thou forsake men of such excellent worth, such glorious exploits, such powerful speeches,

such



such decent attire, honour, glory, praise, precedence, power, authority, commendation for good words, admiration for wisdom, and in leiw of all this, cover thy skin with a base garment, cast a thread-bare cloak upon thy back, have thy hands full of carving tools, fit for thy Trade, thy face evermore bent downwards towards thy work, so continuing a sordid, slavish, and abject life, never able to lift up thy head, or to entertain any manly or free thoughts, but all thy care must be to have thy work handsome and proportionable, respecting not a rush thine own good, but making thy self of less value then a stone? Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my self for her, and abandoning that ugly drudge, betook me to learning with a glad heart, especially when I bethought my self of the lash, and the many stripes I received for my welcome the day before: she that was forsaken, took it hainously, clapt her hands at me, gnasht her teeth together against me, and in the end, like a second (b) *Niobe*, (i) was wholly congealed and turned into a stone: you may think it strange, but distrust not the truth; for dreams can produce as unlikely matters as this. But the other, casting her eye upon me, What recompence shall I make thee (saith she) for passing thy censure with such discretion? come hither and mount this Chariot, (shewing me a Chariot drawn with certain horses, winged and shaped like (k) *Pegasus*) that thou mayst see how many rare wonders thou shouldst have been ignorant of, if thou hadst not followed me: When I was got up, she drove away, and supplied the place of a Coachman, and being raised to a full height, I looked every way round about me, beginning at the East, and so to the West, beholding Cities, and Nations, and people: and like

(b) *Niobe* was the daughter of Tantalus, and wife to Amphion King of Thebes, who having born unto her husband six sons and six daughters, became thereupon so proud that she prefer'd her self before Latona: whereat the Goddess being moved with anger, caused all her children to be shot to

death by her son and daughter, Apollo and Diana: and Niobe her self to be carried with a whirle-wind near unto Sipylus a City of Mizonia (which was her native Country) and there turn'd into a rock of marble. Vid. Ovids Metamorph. the 6. book. (i) A fit Metamorphosis for her profession. (k) *Pegasus* was a winged horse sprung from Medusas blood, when her head was stricken off by Perseus.

(l) *Triptole-*

(1) *Celeus King of the Elufines having entertained the Goddess Ceres when she tra-vailed in the search of her oft daughter Proserpine, she in recompence of his liberal hospitality not only taught him the art of husbandry, but also nursed his young son, Triptolemus with her own milk: and afterwards placing him in a Chariot drawn with winged serpents, sent him abroad into the world, to teach men the use of corn and seed, which as he rode along, he dropped down and strewed upon the earth. Vid. Virgil. in Cule. (m) He calls Hercules the (i) one of 3. nights, because when Jupiter begot him of Alc-*

*mena, he made that night as long as three; it is a known fable in Plautus and others. (n) Xenophon relates this dream of his, at the beginning of his third book of Cyrus his ascent or expedition, that he thought in his sleep, that he beheld his fathers house set on fire by lightning, and suddenly all of a bright flame: and another in the fourth book, when he was inclosed by the enemy.*

(1) *Triptolemus*, sowed somewhat down upon the earth; yet can I not remember my self what seed it should be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visite in my flight: and when she had shewed these things to me, and me to them that praised and commended me, she brought me back again, not clad in the same garment I wore in my voyage, yet I thought my self apparelled handsomely enough: and at my coming home, I found my father standing and attending for me, to whom I shewed my apparel and my self, and what a brave fellow I was returned giving him a little item withall, how he had been like to have bestowed me the day before. This I remember I saw, when I was little bigger then a boy, and, as I think, terrified in my sleep with the blows I had before received. But whilst I am telling this unto you, good God, (may some man say) this was a long dream indeed, and stuffed with judicious matter. Some Winters dream I warrant you (saves another) when the nights are at the longest: or it may be the length of three nights, (m) the time of *Hercules* begetting: what comes in his head to trouble us with these fooleries, and tell us his ancient apish dreams, that are now grown old with age? this dull narration is stale and out of date: doth he take us for some kinde of dream- readers? Nothing so good sir: for (n) *Xenophon*, when he reported a dream that appeared unto him, as he thought, in his Fathers house, and other visions else, you know, the apparition was held for no fict on, nor he condemned for a trifler in repeating it, though it were in the time of War, when his case was desperate, and he round beset with enemies: but the relating of it wanted not his fruit. So I, for my part,

have

have repeated this dream unto you, because I would have young men take the better way, and stick to learning: especially he, whom poverty enforceth to a wilfull neglect of himself, and to encline to worse courses, so depraving the good condition of his nature: for I know the hearing of this tale will encourage him much, and that he will propose me as a sufficient pattern for him to imitate, when he shall consider how poor a snake I was, and yet affected the highest fortunes, and fixed my desire upon learning, and would not be discouraged with the poverty I was then oppressed withall. And in what condition I am now returned amongst you, though it be not all of the best, yet I hope I am no worse a man then a Carver.

ICAROMENIPPUS,  
OR THE  
LOFTIE TRAVELLER.

*Menippus.* **B**Y this account, from the Earth to the Moon can be no less than three thousand furlongs, where we took up our first lodging: from thence upwards to the Sun, are about five hundred leagues: and from the Sun to the heighth of Heaven, and the sublime seat of *Jupiter* himself, is as far as a swift Eagle is able to reach in a whole dayes flight.

*Friend.* How now *Menippus*? are you trading in Astronomy, and practising Arithmetical conclusions so closely by your self? For as I followed after you, methought I heard you talk strangely of Suns and Moons, and leagues, and lodgings, and I cannot tell what.

*Menip.* Marvel not good friend, though I talk transcendently, and above the pitch of our common region, for I am making a summary computation to my self of my late peregrination.

D

*Friend.*

*The occasion of the Dialogue.*

*Menippus was a cynick, in whose person our Author often-times inveighs against the Philosophers of his time.*

The Phœnicians were very skilfull in Navigation and Astronomy. Plin. nat. hist. l. 5 c. 12.

*Iliad* lib. 5. v. 373.

(b) Gany-mede was the Son of King Tro-ös, whom, for his excellent beauty, Jupiter, transforming himself into an Eagle, took up into heaven, and made him his cup bearer, displacing Hebe the daughter of Juno, because at

she, by reason of a fall as she was attending, had disgraced her self before all the Gods. (c) Ovid *Metam.* lib. 8. Dædalus to escape the tyranny of Minos, made artificial wings for himself and his Son Icarus, and so flew out of Crete into Sicily; but Icarus flying too high, the wax wherewith his wings were joyned, was melted by the Sun, and so he fell down into the Sea, which afterwards bare his name: Icarus Icaris nomina fecit aquis. Ovid.

*Friend*. Why, good sir, did you travel like (a) a *Phœnician*, and score out your way by the course of the Stars?

*Menippus*. I tell you no; for my journey lay among the very Stars themselves.

*Friend*. O *Hercules*, what a horrible long dream were you taken withall, that could forget your self to be asleep the travelling of so many leagues!

*Menippus*. Why, friend, do you think I tell you a dream, and came from *Jupiter* but just now?

*Friend*. Say you so? is *Menippus* also fallen down from *Jupiter* amongst us?

*Menippus*. I speak it seriously; I came but this day from that very *Jupiter* himself, where I both heard and saw matters exceeding all imagination: if you believe me not, I am the gladder of it, that my felicity is not limited within the compass of credite.

*Friend*. O divine and Olympical *Menippus*, how should I, an earthly and mortal creature, distrust a man surmounting the clouds; and, as *Homer* saith; one of the celestial society? yet I pray thee tell me, by what means thou got'st up so high, and how thou comest by a ladder of such a length: for I see no such beauty in thy face, that like a second (b) *Ganymide*, thou shouldest be rapt up into heaven by an Eagle, to fill out wine to *Jupiter*.

*Menippus*. I have found you flouting all this while: and I hold it no wonder though my strange reports be esteemed fabulous: But to accomplish my journey, I neither needed a ladder, nor to be beloved of an Eagle, for I had wings of mine own to do it.

*Friend*. In this thou hast put down (c) *Dædalus* himself, and deceived us extreamly; for we took thee for a man all this while, and now it seems, thou art either some Kite or Crow.

*Menippus*.



*Menippus*. Believe me, friend, you are somewhat near the mark : for that *Dædalean* invention of wings, was also put in practice by me.

*Friend*. And how durst thou put thy self upon any such an adventure, for fear of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Icarian*?

*Menippus*. I was secure of that : for *Icarus*'s wings were cemented with wax, which dissolving with the Sun, he cast his feathers and could not chuse but fall : but my feathers were joynted with no such matter.

*Friend*. How then? for by little and little thou hast screwed me up, I cannot tell how, to imagine there may be some truth in thy narration.

*Menippus*. Thus I did, I took a good big Eagle, and a strong Vulture, and cut off their wings at the first joynt : but it would do better to tell you my whole conceit, from the first occasion, if your leisure will serve to hear it.

*Friend*. Exceeding well : for I am wholly intent to listen to your story, and in a longing to hear it all to the end : wherefore of all loves, deny me not ; for I even hang as it were by the ears, to hearken to your discourse.

*Menip*. Hear it then : for I should shew my self uncivil to leave a longing friend in such a plight : especially hanging by the ears, as you say, to hear it : and therefore thus it was. Pondering seriously with my self upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory : I mean, riches, honour, powerableness, and the like : wherefore contemning them all, and all care to attain them, and proposing to my self the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in general, which yeilded matter of much difficulty to my apprehension : First, that thing which wise men called the world : for I could never find how it was made, nor who was the maker of it ; nor



*The Philo-  
sophers de-  
sires.*

*The destruc-  
tion they  
put him in.*

what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into far greater doubts then I was before : I saw the stars scattered up and down the heaven carelessly, I know not how ; and I much desired to learn what matter the Sun was made of : But the greatest cause of marvel to me was the Moon, whose course seemed contrary to all reason : and the often alteration of her shape I thought must needs proceed from some unknown and secret cause : moreover, the sudden flashes of lightning, the breaking out of the thunder, the rain, the snow, the falling down of the hail, were utterly unexpressible to me, and I knew not what to think of them : being in this perplexity, I thought I could not do better, then to repair to some of these Philosophers for my instruction, who I thought were not to seek in the true knowledge of any thing : whereupon I made my choice of the best among them, as well as I could guess at them, by the grimness of their countenances, the paleness of their complexion, and the profundity of their beards : for such men, I was persuaded could best speak deep points of learning, and were best seen in celestial matters : to them I committed my self, and gave them a good round sum of money in hand, and more I promised to pay unto them, when I should attain to be my Arts master in these points : for I had an incredible desire to talk like a learned man, and to have an insight into the order and course of all things : But I was so far from being freed by their means out of my former ignorance, that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Forms, and I know not what. But that which most of all put me out of heart, was to hear how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake : yet every man would have me to be a follower

follower of his, and seek to draw me to the bent of his own bow.

*Friend.* Strange it is, that wise men should be at such odds among themselves, as not to have the same opinion of the same things.

*Menip.* Believe me, friend, I know you could not chuse but laugh to hear their arrogant and prodigious speeches: that men confin'd to the earth, of no higher pitch than we that are with them, no sharper-sighted than their neighbours dwelling nigh them, nay some of them, either through age or idleness, able to see nothing at all, should yet profess themselves to know the uttermost ends of heaven, to measure the compass of the Sun, to understand what is done above the Moon, and as if they had fallen from the Stars, describe the quantity and fashion of every of them: and that they which oftentimes cannot truly tell you how far it is between (b) *Megara* and *Athens*, should yet take upon them to tell how many cubits space it is between the Moon and the Sun, and to measure out the height of the Sky, the depth of the Sea, and the compass of the Earth: and by making circles and circumferences, triangular, and quadrant dimensions, and by certain round orbs, conclude upon the quantity of heaven it self: but nothing doth more detect their ignorance and arrogancy, than their own peremptory speeches about matters which all men know are to them unknown: for they will affirm nothing upon likelihood or possibility, but contend with all vehemency, (leaving no place for any other to outspoke them) and will almost take their oaths, upon it, (c) that the Sun is a lump of some kind of matter, made red hot with fire: (d) that the Moon is a region inhabitable, (e) and that the Stars drink water by the help of the Sun, drawing vapours out of the Sea, as with a bucket, and bestowing it upon them all to drink amongst them; but the contradiction of their opinions may easily be de-

scried

*Their presumption.*

(b) A City of Attica little more than 20. Italian miles distant from Athens, so named in the reign of Caros the son of Phoroneus from the temples of Ceres which were there built, and so called. Pausan. in Attic. Their contradictions (c) Anaxagoras. Diog. Laert. l. 1. (d) Xenophanes (e) Heraclitus.

(f) Melissus, and divers others. He may seem here to incline more to Atheism than any sect of Philosophy, but this is spoken in the person of Menippus, and not from his own opinion.

Their terms.

(g) Xenophanes, vid. Laert. in ejus vit. (h) Heraclitus & Empedocles.

(i) The Pythagoreans (k) Socrates.

(l) The Platonicks, Peripateticks, &c. Themistius the Philosopher, as it is recorded by Socrates in his Ecclesiastical History, affirms that there were above three hundred several opinions concerning God and Religion among the Heathen Philosophers. Soc. Eccl. Hist. lib. 4. c. 27.

(m) The Poets.

scried by any man, which I would have you take good notice of : and how little reconciliation is to be expected in such contrarieties. First, they vary in their opinions touching the world : (f) for some hold, it had no beginning, nor ever shall come to have an end : others as confidently affirm it had a Maker, and describe the manner of the making thereof. And these be the men I most admire, that make some god to be the workman of all things, and yet tell us not from whence he came, or where he stood when he was about his work : whereas, before the creation of the universe, it is impossible to imagine either time or place.

*Friend* These are bold fellows indeed, *Menippus*, and talk of strange matters.

*Menippus*. What if you should hear them speak, sweet friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarrel that can never be composed ! for some confine the world to an end, others will have it without end : (g) some give out that there are many worlds, and reprove them that talk as if there were but one : (h) another (some quarrelsome companion I warrant him) affirms war and falling out to be the original of things ; what should I trouble you to tell you of their gods ? for to some (i) a certain Arithmetical number stands instead of a god ; (k) others I wear by dogs, geese, and plane trees : (l) some would make a riddance of other gods, and ascribe the government of all things to one alone, which drew me into a great deal of distraction, to hear men hold such uncertainties of the gods ; (m) others again as liberally will allow us gods enough, but they divide them into several degrees, calling one the chief god, and allotting the second place to others, and a third to the last : moreover, some hold opinion, that the godhead hath neither body, nor shape ; and

some

some are conceited of it as of a body ; again, all do not attribute to god, the provident disposing of our affairs ; (n) for there are some which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a stage play ; (o) others again, go beyond all these, and will not believe there are any gods at all, but leave the world at randome to be carried about without Governour or guide : when I heard all this, I could not but believe men that spake so big words, and wore so big beards, yet knew not to what opinion to incline, where I might find such certainty as could not be confuted by others : and I was directly brought into such a case as *Homer* speaks of ; for when I found my self many times apt enough to be led by some of them, suddenly a contrary concept would draw me another way. This brought me into such a quandary, that I despaired to have any true intelligence in these matters upon earth, and thought there could be no better course to clear my self from these uncertainties, then to get me wings and make a journey into Heaven, which I was brought in hope to effect, principally for the vehemency of my desire, and next by the encouragement of (p) *Æsop* the fable-maker ; who made Heaven pervious to Eagles, nay sometimes to Beetles and Camels : but to make feathers spring out of my flesh I thought it impossible by any device I could imagine ; yet if I could provide my self of wings either of a Vulture or of an Eagle (for they only would be able to bear the weight of a mans body) then perhaps my project might proceed to some purpose : whereupon I got me those birds, and cut off the right wing of the one, and the left wing of the other which was the Vulture, as handsomely as I could, and buckling them about me, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made me loops to put my hands through, and then began to try what I could do, leaping upwards

(n) *The Epicureans.*(o) *Atheists*

*The motives that caused him to undertake this journey.*

(p) *Λογιστὴς Αἰσώπης*, he is so termed by Plutarch in his *Solon* ; but here by Lucian merely in mockery.

*How he furnished himself for it.*



He practis-  
eth to fly.

(q) A hill  
in Attica.

(r) A Moun-  
tain in At-  
tica very  
fruitful for  
Bee, where  
was a sta-  
tue of Ju-  
piter, thence  
called Ju-  
piter Hy-  
mettius.

Pausan. in  
Att. c.

(s) A hill  
in Megaris.  
Thucyd  
lib. 1.

(s) The top  
of the  
Mountain  
hanging  
over the  
City Co-  
rinth.

(t) A Hill  
in Arcadia.

(u) A  
Mountain  
in Arcadia.

(w) A  
Mountain  
in Laconia.  
Pausan. in  
Lacon.

(x) A high  
Mountain  
in Greece,  
bordering  
on the one  
side on  
Thessaly,  
on the other  
on Macedo-  
nia Paus.  
used by the  
Poets for  
Heaven.

\* He begin-  
neth his  
journey.

† Iliad. 8.  
v. 51.

upwards at the first to begin withall, and sailing with my arms, lifted my body a little from the ground, no higher then Geese use to do, when they begin their flight, and keeping my self low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to be more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried me to matters of more eminency; and beginning my course, sometimes at the Hill, (q) *Parnes*, sometimes at Mount (r) *Hymettus*, would fly as far as to (s) *Geranea*, and from thence up to (s) *Acrocorinthus*; then over (t) *Pholoë*, and (u) *Erymanthus*, and so to (w) *Taygetus*. When I had thus well practised my self in my new profession, and grown so perfect, that I could mount at pleasure, I thought my self a chicken no longer, but got me up to the top of (x) *Olympus*, and there furnishing my self with victuals as expeditely as I could, from thence took my (\*) way directly towards Heaven: and at the first, the distance made me somewhat dizzy for a time, but afterwards I endured it well enough: when I was got up as high as the Moon, by making way thorough so many clouds, I found my self weary, especially upon the left wing, which was of the Vulture; I therefore sate me down upon it to rest my self, from thence looking towards the Earth that was beneath me, and like † *Homer's Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Myrians*: then if I pleased me, would cast mine eye upon *Greece*, or upon *Persia*, or *India*, out of all which Countries I was filled with variety of rare delights.

*Friend*. Tell me that too, good *Menippus*: let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journey, yet let me hear it; for I look for no ordinary

matter

matter from you, but to be informed what fashion the Earth was of, and all that was in it, as you beheld it from above.

*Menip.* Your expectation shall not fail you, my good friend: for, placing my self upon the Moon as well as I could, she travelled with me in her usual course, and help'd me to survey the order of all earthly things: and at the first, methought I saw a very little kinde of Earth, far less than the Moon; and thereupon stooping down, could not yet find where such Mountains were, or such a Sea, nor see the (y) *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from me) though now they are eminent, and put up their heads above all other things: At the last, the glittering of the Ocean by the Sun beams shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to me, not by Nations and Cities, but all particular sort of persons, Mariners, Souldiers, Plough-men Lawyers, Women, Beasts, \* and whatsoever feedeth upon the face of the Earth.

*Friend.* Nay now, *Menippus*, you have overshot your self exceedingly, and contradicted what you said before: even now you are fain to look narrowly to find out the Earth, and when the *Colossus* appeared unto you, you thought it might perhaps be some other thing: how came you then upon a sudden to be such a (z) *Lynceus*, as to discern all that was upon the earth; men, beasts, yea almost the very nests of gnats?

*Menippus.* I thank you for your good remembring of me; for what did most concern me to tell you, I know not how, was by me utterly omitted: for when mine eye had led me to the knowledge of the earth, and yet

(y) The Rhodian Colossus was a statue of brass 70. cubits high, so that the ships might sail betwixt his legs: it was the workmanship of Chares the Lydian, and when it had stood about 56. years, was thrown down by an Earthquake: this and the Tower of Pharos in Egypt, built by Sostratus the Gnidian, at the appointment of King Ptoleme, which cost 800. Talents, were reckoned among the wonders of the world. Plin. nat.

hist. lib. 34. cap. 7. & lib. 36. cap. 12. \* Hom. Odyss. lib. 11. v. 309. (z) Lynceus was one of the Argonauts that went with Jason for the golden Fleece: he was said to be so sharp of sight, that he could look through a wall, or into the earth, and discover the veins of minerals: Pliny says that he could see the new Moon in the sign Aries, the first day of her change, and that the name grew thence into a proverb. Plin. nat. hist. l. 2. c. 17.

not able to see any things else by reason of the distance which my sight could not attain unto, it grieved me much, and I was in great anguish of minde : and being grown utterly disconsolate, and ready to shed tears for sorrow, suddenly behinde my back there stood the wise

(a) *Empedocles*, as black as a coal to look to, and covered clean over with ashes, as if he had been broyled in the embers ; and to tell you plain, at the first the sight made me agast, and I thought some lunny spirit had appeared unto me : but he said, Be of good chear, *Memippus*, \* I am no god : take me not for one of the immortal : I am the Physical *Empedocles*, that tumbled my self headlong into the tunnels of mount *Ætna*, (b) and was thence cast out again by the strength of the smoak, and tost up hither, and now dwell in the Moon ; and am carried about in the air as she is, feeding only upon the dew : the purpose of my coming is to free thee from thy present anxiety, for I know it doth afflict thee much, that thou canst not clearly discern what is done upon the earth. Kindly done of you, honest *Empedocles*, said I ; and as soon as my wings have brought me down into *Greece*, I will remember to sacrifice unto you upon the tunnel of my chimney ; and at every change, will there make my prayers in publick to the Moon : I swear, said he, by

(c) *Endymion*, I come in no such respect ; only, it grieved me at the heart to see thee in so great sorrow : but knowest thou any means how to amend thy sight and make it better ? believe me no, said I, unless you, have somewhat that can wipe the wist of mine eyes, for I find my self very dim-sighted : you have no need of any farther help, said he, for you have brought that from the earth with you, that can make you see well enough ; and what may that be, said I ? Know you not, said he, that you have the right wing of an Eagle about you ? yes said I,

but

(a) *Empedocles* the Philosopher flourished betwixt the 80 and 90 Olympiads.

\* Homer. *Odyss* lib. 16. v. 187. thus begins *Ulysses* discovering himself to his son *Telemachus* *Diogenes Laert.* in *vit. Emped.*

(b) his *Lucian* adds to the story ; we read indeed of one of his ships that was blown back again, and by that means it was guess what became of him. A very fit altar for such a smoaky Deity.

(c) *Endymion*, as some have thought, was a great *Astronomer*, and therefore feigned by the Poets to be beloved of the Moon, who was so taken with

his beauty as he lay sleeping on Mount *Latmos*, that to enjoy his company she left her chariot to be guided by her brother.

but what is the wing to the eye? the Eagle, said he, by far is the sharpest-sighted of all creatures, and only able to look against the Sun; and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sun without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertook a journey hither, I had not pluckt out mine own eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a misbegotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royal: for if you will but arise a little, and lay aside the wing of the Vulture, and only keep the other wing on, according to the situation of your wings, your right eye shall be sensible of any thing: the other must continue dark do what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turn well enough: for I have noted, that Carpenters, when they would lay their line aright indeed to square out their timber, use to look but with one eye: And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoke. When I was winged as I ought to be, upon a sudden a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to be discerned; wherefore, stooping downwards towards the earth, I perfectly descried both Cities and men, and every thing that was done; not only under the open prospect of heaven, but what was acted in private houses, which men thought could never come to light. There saw I *Ptolomy*, committing incest with his sister; *Lyfimachus*, betrayed by his son; *Antiochus*, the son of *Selencus*, falling in love with *Stratonice*, his mother in Law: *Alexander* the *Thessalian*, slain by his wife: *Antigonus* adulterating his sons wife, and *Attalus* poysoned by his

*How his  
sight was  
cleared.*

*The abominable acts,  
and tragical ends of  
diverse  
wicked  
Princes and  
Tyrants.*



The base  
conditions  
of sundry  
Philoso-  
phers.

son : on the other side, I saw *Arfaces* killing his wife, and the Eunuch *Arbaces* drawing his sword against *Arfaces* : *Spartinus* the Median by his Guard drag'd out from a banquet by the heels, and his head wounded with a standing cup of gold : the like was to be seen done in *Lyfia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murders, treacheries, rapines, perjuries, fears, and false-heartedness towards their friends : thus was I occupied in beholding the affairs of Kings. But the acts of private persons were far more ridiculous; for I beheld them also, and saw *Hermodorus* the Epicure, forswearing himself for a thousand Drachmes; *Agothocles* the Stoike, going to Law with his Scholler for the hire of his teaching; *Clinias* the Rhetorician stealing a peice of Plate out of the Temple of *Æsculapius*, and *Herophilus* the Cynick asleep in a bawdy-house : what should I tell you of other men, of whom some were breakers up of houses, some wranglers in Law-suits, some usurers some exactors : indeed the sight was most variable and full of diversity.

*Friend*. You have done friendly, *Menippus*, in imparting this unto me, and I know it could not chuse but give you extraordinary content.

*Menippus*. To deliver every thing in order, good friend, is altogether impossible; it was work enough for me to see it : but the total of what was done, made such a shew as \* *Homer* described upon *Achilles* child : in one place were merry meetings and marriages : in another trials of suits and Courts of Justice : here was one sacrificing for joy of his good fortune; and his next neighbour in heaviness and mourning : (d) when I looked towards the *Getes* I saw them fighting, and turning my sight to the *Scythians* I saw them wandring about in wagons : then casting mine eyes on the other side, I beheld the *Egyptians* tilling their land, the *Phœnician* trading in Merchandise, and the *Cilician* practising piracy; the *Laco-*

nian

\* *Iliad*. 18.  
à v. 480. ad  
v. 608.

(d) He  
speaks here  
according  
to the cus-  
toms, con-  
ditions, and  
employ-  
ments of  
these sever-  
al Nations.

man was lashed with whips, and the *Athenian* was going to Law: all these being in action at one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a room together, or rather many quires of singing men, and every man commanded to sing a several tune, and strive to make his own song good, and with the strength of his voice to drown the notes of the other. I beseech you what is your conceit of such a noise?

*Friend.* O *Menippus*, it must needs be both foolish and offensive to the ear.

*Menippus.* Believe me, friend, such singers as these, are all they that dwell upon the earth; and of such unmusical discords, is the whole life of man composed; and not only of untunable notes, but of disproportionable motions, and no man takes notice of it, until the Master of the quire drive them every man off the stage, and tell them he hath no more cause to use them: then all at once are stricken silent, and cease from that confused and disorderly song: but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought I had most cause to deride them that contend about the limits of their lands, and take much upon them because they have corn growing in (e) *Sicyonia*, or lands lying in that part of (f) *Marathen* which borders upon (g) *Oenoe*, or are Lords of a thousand acres among the (h) *Acharens*: for all Greece in my eye exceeded not the breadth of four fingers, of which the Country of *Attica* was the least part: and I therefore could but conceive how little was left for our rich men to be proud of, when the greatest landed man amongst them seemed to possess scarcely the quantity of an (i) *Epicurean Atome*: then casting mine eye upon *Peloponnesus*, and in it beholding the Country of (k) *Cynuria*,

(e) *Sicyon* was a City of *Peloponnesus*, between *Corinth* & *Achaia*. *Pausan.* in *Attic.*  
(f) A town in *Attica*. *Thucy l. 2.*  
(g) A town on the borders of *Attica*.  
(h) *Acharenæ* is a town of

*Attica* distant some 63 furlongs from *Athens*. *Thuc. l. 2.* (i) The least quantity that can be imagined. (k) A territory between *Argia* and *Laconia*, towards the sea-side, about which there was a battle fought betwixt the *Lacedæmonians* and *Argives*, wherein both sides thought they had the victory. *Thucyd. lib. 5.*

I re-

(1) A Mountain in Thrace above the Pierian bay. Thucyd. l. 2.

I remembred how many *Lacedæmonians* and *Argives* lost their lives in one day for a plot of ground hardly so big as an *Ægyptian* bean : again, when I saw men think well of themselves because they were so well stor'd with gold in rings and cupboards of plate, I could not possibly contain my laughter, when whole (1) *Pangæum* and all the mettals in it, were no bigger in quantity then the smallest seed.

*Friend*. O happy *Menippus*, for enjoying so rare a spectacle ! but I beseech you let me hear somewhat of men and Cities, what shew they made when you were so high.

*Menippus*. I am sure you have often seen a swarm of Emets ; how some of them trot up and down ; some issue out, some return again into their hold ; one carries out filth ; another snatcheth up a peice of a bean-hull, or part of a wheat-corn, and runs away with it as fast as he can : to these the life of man hath most resemblance : some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers : and their Cities not far unlike the houses of emets : if you think it a poor comparison to liken men to such small creatures, peruse the ancient (m) *Thessalian* fables, and you shall find that the (n) *Myrmidons*, a warlike Nation, had their first original from emets. When I had thus seen enough to serve my turn, and satisfied my self with laughter at it, I set my wings together again, to take my flight to the habitation of heavenly *Jove* : and had not mounted a full furlong up, but the Moon with a feminine voyce, spake to me in this manner ; *Menippus*, well may you speed ; let me intreat you to carry a thing from me to *Jupiter* : What may it be ? said I ; for I will not refuse you, unless it be heavy : only a message, quoth she, not offensive, but a petition, which I would have you prefer in my name to *Jupiter* : for I am weary of my life,

(m) Most of the ancient fables of the Greeks had their beginning in Thessaly, and the Countries thereabouts. Plin Nat. Hist. l. 4 in proem. (n) Jupiter at the prayer of his son *Æacus* King of *Ægina*, an Island of Greece, transformed a great multitude of *Ants*, which he saw in a hollow oak, into men, and gave them unto him ; Juno having before by a fearful pestilence depopulated his whole Country. They were called *Myrmidons* from *μύρμηξ*, which signifieth in Greek an *Ant*. Ovid. *Metam*.

*Menip-*

*Menippus*, to hear so many monstrous speeches pass out of the mouths of Philosophers concerning me, who it seems have nothing else to do, but busie themselves about me, enquiring what I am made of, and of what quantity I am, and for what cause I appear sometimes half, sometimes three quarters: some say I am a region inhabitable, some that I hang over the sea like a looking glass, and every man puts upon me whatsoever comes in his own conceit, nay, they will not allow the very light I have to be mine own, but say I stole it from another, and had it from the Sun above, and never will let me alone, but seek to make debate and variance betwixt me and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, whom they make no better then a stone, or some kind of mettall made red-hot with fire: yet have I seen some villanies abominable and beastly committed in the night time by these men that look so severely by day light, and carry so setled a countenance, that are so grave in their habit, and so much respected by simple men, which I forbear to speak of, because I thought it unmannerly to publish and reveal their nocturnal conversation, or bring their lives as it were upon the stage: for when I found any of them, either playing the whore-master, or the thief, or occupied in any such work of darkness, I would pluck in my head under a cloud, and cover my face, that every man should not see what was acted by old men, adorn'd with such abundant beards, and carrying such an opinion of vertue and honesty: yet will they never give over to lacerate me with ill language, and abuse me in the highest degree: insomuch, that (I swear unto thee, by the night) I have often been in hand to remove my seat further, to avoid the being subject to their clamorous & chattering tongues: remember to acquaint *Jupiter* with this, and tell him farther, that it is impossible for me to remain in my region, unless he utterly con-



(o) Three  
principal  
Schools for  
Philoso-  
phers, from  
whence as  
many sorts  
derive their  
names.  
\* Odyss. l.  
10. v. 98.

His arrival  
at Heaven.

The Messen-  
ger of the  
Gods.

\* Odyss. l.  
v. 107.

confound these natural Philosophers, and stop the mouths of the Logicians, (o) blow up the *Stoa*, set fire on the *Academy*, and suffer no more disputations to be held in *Peripateticks*: so may I hap to live in peace, that am now daily dilaniated and quarter'd out amongst them. It shall be done, said I, and so struck up directly towards heaven, \* and had soon lost sight of all that was done either by men or beasts, and within a while, the Moon it self began to be lessened, and the earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Stars, the third day I arriv'd at Heaven. And at the first, thought it my best course, attir'd as I was, to press in suddenly amongst them, supposing I should easily rest undiscovered, because on the one half I was an Eagle, a fowl, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my self, that my Vultures wing could not possibly be conceal'd, wherefore I held it best not to be too bold, but approaching more near, knockt at the door: *Mercury* heard me by and by, and asked my name: which, when I had delivered, he went back again as fast as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with fear, and found them all sitting together in the same taking, extreemly vext with care and anxiety; for my strange adventure put them all into no small perplexity, deeming all men would dare to wing themselves in the same manner, and do as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his eye upon me, said: \*What art thou for a man? from what City comest thou? and who are thy Parents? At the sound of his voice, I was stricken almost dead with fear, and stood like a dumb man, astonish'd with the thunder of his words: but in a while, recovering my self, I delivered the whole matter to him from the beginning; My desire to be taught in high points, my repair to Philosophers for that purpose, the contradiction I found amongst them, my distraction

fraction by that means, my device thereupon, my wings, and every thing else till my arrival at Heaven, ultimating my speech with the message from the Moon: whereat he smiling and clearing his countenance a little, What should we talke of (p) *Otus* and *Ephialtes*, said he, when *Menippus* dare put such an adventure in practice? but for the present you shall be my guest: to morrow we will sit in counsel for the businels you come for, and then you shall have your dispatch: with that, rising up, he went towards that part of heaven, where all things might best be heard; for it was time of day to attend to prayers: and by the way as he was going, questioned me upon earthly matters, what price wheat was in *Greece*, whether the last hard winter did not pinch us shrewdly, and whether grass wanted not more rain: then he askt me whether any of (q) *Phidias* works were now to be had; why the *Athenians* had given over the (r) *Diasia* feast so many years, whether they intended to solemnize the (s) *Olympian* games, and whether the theeves were taken that robbed his temple at (t) *Dodone*. When I had answered him to these questions as I could; But tell me *Menippus*, I pray thee, said he, what do men think of me? I hat thou art a Lord of sovereign majesty, said I, and king of all the Gods: O thou dost but jest, said he, for I know their forward dispositions well enough, though thou never tell it. Indeed the time hath been, when I was the only Prophet, the only Physician, and all in all amongst them: every street, every assembly was filled with the fame of *Jupiter*: my temples of *Dodone* and (u) *Pisa* carryed away the credit from them all; the smoak of sacrifices ascended up so thick, that I was scarcely able to open

(p) Two Giants the Sons of Alocus, that tore up Mount Ossa by the roots, and set it on Olympus, and Pelion on that again, that they might by that means reach to heaven and fight against the Gods, being but nine years old apiece.  
(q) Odyss. 11. v. 311. A rare Athenian Carver, and chiefly famed for the Image of Jupiter Olympius, which was wrought by him in Ivory, and accounted one of the seven wonders of the world. Plin. nat. hist. lib. 7. cap. 38. & lib. 34. cap. 8.  
(r) A yearly feast

kept by the Athenians heretofore in the honour of Jupiter. (s) Games and masteries, as running, wrestling, &c. solemnized every fifth year on mount Olympus, in honour of Jupiter, by which solemnity the Grecians reckoned their years, as the 1, 2, or 3. year of such an Olympiad. (t) In this place there is a cold spring, into which, if a burning torch be dippt, it will put it out; but being put before, it will set it on fire. Plin. nat. hist. lib. 2. cap. 103. (u) A City in Achaia. Plin. nat. hist. lib. 4. cap. 5. He brings in Jupiter asking these idle questions, and making this complaint to shew the vanity of the Poets and others, who impose such weaknesses and trivial cares upon the Gods.

F

mine

(w) The  
god of Phy-  
sick.

(x) The  
name of  
Diana a-  
mongst the  
Thracians,  
Εὐροδία, in  
Ægyptus  
Σελήνη.  
Hesych.

(y) A sa-  
crifice of a  
hundred  
Oxen, or  
other Cat-  
tell.

(z) Which  
were only  
written,  
never pra-  
ctised.

(a) An old  
Logician  
and quite  
out of use.

The vain  
prayers and  
petitions of  
men.

(\*) Iliad.  
l. 16. v. 250

mine eyes for it : but since *Apollo* erected his oracle in *Delphus*, and (w) *Æsculapius* set up shop in *Pergamus*, (x) *Bendis* had her temple in *Thrace*, *Anubis* in *Ægypt*, and *Diana* in *Ephesus*; all the world goeth a gadding after them, there they keep their solemn meetings, and consent to offer their (y) *Hecatombes*; but I am so far out of date with them, that they think it honour enough for me, if I be sacrificed unto every fifth year in *Olympus*; therefore you may find mine altars more cold, then either (z) *Platoes Lawes*, or (a) (*Chrysippus* *Syllogismes* : with such talk as this we past away the time, till we came to the place where he was to sit down and hearken to mens prayers : There were certain holes in heaven, with little covers set upon them in order one by another, like the lidds of wells; and by every one of them stood a chair of gold : *Jupiter* therefore, seating himself in the first, and taking off the cover, gave eare to those that made their prayers to him; and certainly there was great variety and repugnancy in their petitions; for I also stooping my self downwards, was made partaker of them, which were to this purpose. O *Jupiter*, that I might be a king : O *Jupiter*, send mine onions and garlike to grow well this year : O *Jupiter*, that my father would die shortly : another prayed, O that I might survive my wife, O that my plot against my brother may be concealed, O that I might prevail in my suit at law, O that I might get the garland at *Olympus* : the Mariners prayed, some for a North wind, some for a South : The husbandman prayed for rain, and the fuller for Sun-shine; *Jupiter* heard them all, and seriously examined every mans prayers : yet, would not give way to every thing was asked, \* but some he granted like a gracious father, and some he denied : the righteous prayers he admitted to come up to him through the hole, & laid them on his right hand; the unjust he sent back again without their errand, and blew them down that they might never come nigh to hea-

heaven ; yet, at one prayer I perceived he was put hard to it : for two men had made their petitions contrary, and promised equal sacrifices upon performance ; so that he knew not which way to encline, but was driven to an Academical suspense, not able to pronounce certainly of any thing, but like sceptical (b) *Pyrrho*, referr'd it to further knowledge : when he had done his part at hearing prayers, he removed to the next chair, and taking off the next cover, stooped downwards to oaths and protestations, and when he had enough of them, and crusht in pieces \* *Hermodorus* the *Epicure*, he went to the next seat, and listned to oracles, answers and auguries, and from thence shifted to the door of sacrifices, through which the smoak ascended, and brought with it to *Jupiter* the name of every one that offered. When he had done with these, he was to take order with the winds, and the weather what they should do ; † to day let there be rain in *Scythia*, lightning and thunder in *Lybia*, and snow in *Greece* ; let the North wind blow in *Lydia*, and the South wind be still ; let the West wind make tempestuous the *Adriaticke* sea, and let some thousand bushels of haile be scattered in *Cappadocia*. When he had made a dispatch of all, we went to supper, for it was high time to eat ; so *Mercurie* took me, and placed me with (c) *Pan*, and the *Corybantes*, and *Attis*, and *Sabazius*, those inquiline and uncompleat Gods, where *Ceres* served us with bread, *Bacchus* with wine, *Hercules* with flesh, *Venus* with (d) mirtle berries, and *Neptune* with fish. I had a tast also by chance of the *Nectar* and *Ambrosia* ; for honest *Ganymed*, out of his love to mankind, no sooner could see *Jupiter* look another way, but he would be sure to fit me with a cup or two of it presently. Yet, the prime gods (as \* *Homer* saith in a certain place, who I think had seen them as well as I) neither eat meat, nor drink wine, but feed upon *Ambrosia*, and tipples one to another in *Nectar* ; for their most pleasing diet, is the savour of the sacrifices

He derides in this the opinion of men in those times, who thought the gods had respect more to the value of the sacrifice, than the will of the offerer.

(b) Who of a Painter became a Philosopher, and father of the Sceptick sect who profess no determination, or settled opinion, but a continual doubting in all things.

\* A perjured Philosopher, see before.

† Jupiter disposes of the weather.

(c) Inferiour gods and of the lowest rank.

(d) The Myrtle tree is consecrated to Venus.

There was in Rome an ancient altar dedicated to Veneri Myrteæ. *Plin.* l. 15. c. 29.

(\*) *Iliad.* 5. v. 341. He scoffs at Homers bold determination.



(e) *Eos* r-  
father, and  
tutor to  
Bacchus.

(\*) *Iliad*.  
2. v. 1.

(f) *Apollo*  
is alwayes  
pictured  
like a  
young man  
without a  
beard.

*Jupiter*  
calls the  
gods toge-  
ther.

*His Speech*  
against the  
*Philoso-*  
*phers.*

*Iliad*. l. 18.  
v. 104. in  
the speech  
of *Achilles*  
to his mo-  
ther *Thetis*.

carried up with the smoak, and the blood of the oblati-  
tions which sacrificers pour upon their altars; But  
whilst we were at supper, *Apollo* plaid upon his harp,  
and (e) *Silenus* danced, the Muses stood up, and sung  
unto us *Hesiodus* his *Theogonia*, and the first Ode of *Pin-*  
*darus* sonnets, and when we were all well satisfied, every  
man went to his rest, to my thinking, reasonable well  
whittled: but, though men and gods slept all night long,  
yet I could take no rest; for many thoughts ran in my  
head, which kept me waking, especially, how *Apollo* could  
live to that age, and never have any beard: or how there  
should be night in heaven, and the Sun still resident  
among them, and feast together with them. At the last  
I began to nodde a litle: But *Jupiter* getting up betimes  
in the morning, caused an assembly to be proclaimed,  
and when they were all come together, began with them  
in this manner. The cause of my conventing you at  
this time, is the stranger that arrived here yesterday: I  
had formerly intended to tell you my mind touching  
these Philosophers, chiefly incited thereto by the Moon,  
and the abuses she chargeth them withall, and therefore  
purpose not to trouble you with any further matter; for  
there is a kind of men lately spread in the world that are  
sloathful, contentious, vainglorious, gluttonous, fool-  
ish, arrogant, injurious, and as *Homer* saith (\*) an  
unprofitable burthen of the earth; these have cut them-  
selves into sects, and devised many different and inextri-  
cable Labyrinthes of argumentation, some naming  
themselves *Stoicks*, some *Academicks*, some *Epicures*, and  
some *Peripatetickes*, with many other more foolish titles  
then these: and involving themselves within the vene-  
rable name of vertue, carry their countenance aloft, and  
stroak out their beards at length, and traversing the world,  
under a counterfeited habit, cover most abominable con-  
ditions, like our ordinary actors in Tragedies, from  
whom if you detract their vizards and brave apparell, the

the remainder will be apish and discover a poor fellow, hired to play his part for a few pieces of silver: they being no better then these, yet live in contempt of all men, and publish monstrous opinions of the gods: if they can draw in a simple young man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, and in detestation of riches and pleasure; but when they are alone by themselves, no such gluttons as they, no such lechers, yea they will lick up the very drops of silver; and which is most intolerable, they will be men of no function neither in publike nor private, but a superfluous kind of people, (\*) without employment either in war or peace; and yet condemn all others, making it their only practice, with multitude of bitter speeches and reviling terms to abuse other men; He is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious tongue to deliver leud reports. If a man should aske one of these fellows, that inforce and strain themselves so far to exclaim and crie out against others, I beseech you Sir, what are you good for your self, and what place in the Common weale do you supply? he must needs say, if he will say justly, and according to truth, that, to be a sea-man, or a husbandman, or a souldier, or a tradesman, I hold it base: I roare, and go in ragges; I wash in cold water, and weare no shooes in winter, yet like a *Momus*, I can carp at other men: if a rich man make a feast, or keep his whore, I will be sure to have a bout with him, and hit him in the teeth with it: but if any dear friend of mine lie sick and diseased, and like to perish for food or physick, I will not own him: These be the cattle I complain of, O ye gods, and the worst among them all, are they that are called *Epicures*; for they be the men that do most abuse us, and go nearest to the

(\*) *Iliad.*  
*l. 2. v. 202.*  
*The words*  
*of Ulysses*  
*to the com-*  
*mon sould-*  
*iers.*

the

the quick, affirming that the gods are neither careful of mens affairs, nor respectful of any thing that is done: it is therefore high time to look about you; for if this doctrine should once be put into mens heads, you are like enough to starve for hunger: for who will offer you any sacrifice, and look to be never the better for it? ye likewise all heard by the stranger that came yesterday, what complaint the Moon hath made against them, which I beseech you consider well of, and take such order, as may best tend to the benefit of mankind, and the safety of your selves: when *Jupiter* had said thus much, the whole assembly was moved, and cried out suddenly all at once, destroy them with thunder, burn them up with lightning, cast them headlong into hell, into *Tartarus*, as were the Gyants: but *Jupiter* again commanding silence, said, your will shall be performed, and they all with all their Logick shall be confounded utterly: but at this present, I can by no means take punishment of any man: for you know we are to keep holiday these four next months, during which time, I have taken truce with all the world: but the beginning of the next spring those accursed caitiffs shall cursedly perish, by the dismal dint of my terrible thunder-dart (which he confirm'd with his royal assent) as for *Menippus*, said he, this doom shall pass upon him, his wings shall be taken from him, lest he should return a second voyage, and *Mercury* shall take him this day to set him again upon the earth: and when he had so said, he dismissed the assembly: and *Mercury* taking hold of my right ear, so carried me dangling down, and on the morrow towards evening, set me in (g) *Ceramicus*: You have heard all, my good friend, all the news I can tell you out of Heaven, and am now going to relate the same to the Philosophers that walk (h) in *Pæcile*.

*Iliad*. i. v.  
528.  
(g) A street  
in Athens,  
so called  
from *Ceramus* the son  
of *Bacchus*  
and *Ariadne*, *Pauf.* in  
*Att.*  
(h) A porch  
or walk in  
Athens, so  
called for  
the variety  
of pictures  
where with  
it was

adorned (for *ποικίλον* in Greek signifies variously coloured) In this porch were to be seen these peices. First the Athenians set in battel aray against the Lacedæmonians in *Oenoe* a town of the Argives. In the middle wall, *Theseus* leading the Athenians in fight against the Amazons. In the third place the battel of *Marathon*, in which the Persians were overthrowen by the Athenians, all pictured to the life, and amongst the rest *Miltiades*, *Echerlus*, and *Callimachus*, *Pausan.* in *Attic.*

MENIP.

## M E N I P P U S.

OR THE

## NECROMANTIE.

*Menippus.* **H**ail dwelling house, I joy to come in sight  
Of thee again, being now return'd to light.

*Eurip. in  
Herc. fur.*

*Philonides.* Is not this *Menippus* the *Cynick*?

Certainly it must needs be he, or I never saw *Menippus*; but what mean these strange accoutrements? a hat, a harp, and a Lyons skin: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arriv'd, for you have not been seen in the City this many a day:

*Menippus.* From dead mens cells, and gates of death I come,  
Where hell is seated far from sight of Sun.

*Eurip. He-  
cub. v. 1.*

*Philonides.* Good god, and hath *Menippus* been dead, and revived again, and no body aware of it?

*Menip.* Not so; Hell gave me entrance though a living man.

*Euripid.*

*Philonides.* What moved thee to take such an uncouth journey in hand?

*Menip.* Youth set me on; and boldness more then youth.

*Euripid.*

*Philonides.* I pray thee no more of this Tragick stuff, but speak thy mind plainly to me without any Iambicks: what means this habit? and what necessity enforced thee to travel those low Countries? I am sure the way could give thee no great content.

*Menippus.* O my friend,

\* The occasion of my journey thither was  
To consult with the soul of wise *Tiresias*.

\**Odyf. 11.  
v. 163.  
Ulysses to  
his mothers  
ghost.*

*Philonides.* Is the man well in his wits? me thinks thou shouldst not rap out verses so roundly to them that come to salute thee in love.

*Menippus.* Pardon me for it, honest friend, I pray you: I have been lately so conversant with *Euripides*, and *Homers*, that my belly is ready to burst with verses: they tumble  
out



out of my mouth whether I will or no : but first let me hear from you how the world goes upon earth, and what men do in the City.

*Philonides.* Faith, follow the old fashion : they are no changelings : for still they extort with all extremity, forswear themselves abominably, oppress one another most unconscionably, and get all they can, be it never so basely.

(a) A three  
headed dog  
that keeps  
hell gates.

*Menippus.* O miserable men, and most unhappy ! little know they what laws have past below, and what decrees are there established against rich men : which by (a) *Cerberus* I swear, they shall never be able to avoid.

*Philonides.* Is it true indeed ? are there any new edicts put out in those parts, touching matters done here above ?

One of the  
Judges of  
hell.

*Menippus.* Many I assure you, which I may not reveal, nor disclose the secrets of the Kingdom, lest a bill of impiety should be preferred against me, to *Rhadamanthus*.

*Philonides.* Nay, good *Menippus*, for gods sake, let me intreat you : envy not your friends the benefit of your relation : you shall utter it to him that knows how to keep counsel, and already initiated in those kind of mysteries.

(c) The  
daughter of  
Acisus  
kept close  
by her fa-  
ther in a  
brazen  
tower; but  
Jupiter  
coming to  
her in a  
shower of  
gold, lay  
with her,  
and begot  
Perseus.  
Ovid. Me-  
tam. l. 6.

*Menippus.* You enjoyn me a hard task, which cannot be undertaken with any great security : yet for your sake, I will make bold a little ; for it is decreed there, that these rich and well monyed men, that keep their gold as fast lockt as ever was (c) *Danaë*,——

*Philonides.* Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to hear; namely, the cause of your journey, what guide you had to conduct you, and then in order, what you saw or heard there : for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

The occasi-  
on of the  
journey.

*Menippus.* I will humour you in this also : for what will not a man do, importuned by his friend ? and first open mine own conceit unto you, and the occasion that drew me to this descent : for when I was a young boy, and heard what *Homer* and *Hesiodus* had written of wars and hurli-

hurliburlies that were, not only among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers : I thought all this to be very well done, and grew into a good liking of it : But coming to mans estate, I heard that the laws gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppression ; which brought me into such a distemper, that I knew not what to do with my self : for I imagined the gods would never have been lecherous, or contentious if they had not thought well of it ; nor the law-makers have enjoined the contrary, if it had not been for our good. Being driven into this kind of difficulty, I though I could not do better, then betake my self to those kind of men whom we call Philosophers, and become a disciple of theirs, beseeching them to do what they would with me, so that they would settle me in some direct and constant course of life ; With this intention, I committed my self to them, and unwittingly as the proverb saith, to shun the smoak, cast my self into the fire : for among them, I found more ignorance and ambiguity, then ever I was in before : insomuch, that they made me think it a golden life, to be an ignorant man still : for some exhorted wholly to pleasure, and only to prosecute that by all means, as wherein felicity chiefly consisted ; another would have us labour continually, and toyle, and afflict our bodies, live beggarly and basely, grumbling at every thing, and rayling at every man, and perpetually to have in our mouth, the old saying of *Hesiodus*, concerning vertue, and sweat, and the ascent of the height : some would have us despise money, and hold the possession thereof to be a thing indifferent : others again, affirm riches to be good : What should I stand now to speak of the world, that daily heard so many contrarieties come from them in arguing about *Ideas*, and Incorporalities, & their

*Too much liberty used by the Poets in their reports of the gods.*

*Menippus for satisfaction repairs to the Philosophers.*

*Their difference in opinion.*

*In his works and sayes, the first book. v. 287.*

*Their arguments of their terms.*

*Their obstinacy in arguing.*

*Their lives contrary to their rules.*

*His second resolution.*

*(d) who was thought to be the first inventor, of Magick amongst the Persians, and was as Pliny cites it from Eudorus, six thousand*

*years before the death of Plato: it is said that he lived in the wilderness only upon cheese for twenty years together. Plin. nat. hist. l. 30. cap. 1. & l. 11. cap. 42. He is taken by some to have been Cham that accursed son of Noah.*

their Atoms, and Vacuities? and a multitude of such like terms as cannot be imagined: And, which was most strange, every of them holding opinions as opposite as could be one to another, would produce arguments most strong and invincible to make his party good: so that if a man should affirm any thing to be hot, and the same to be cold, yet could not for his life hold disputations with them, though he knew well enough, that nothing could be both hot and cold together at the same instant; and I found myself for all the world like a man in a slumber, sometimes nodding one way, sometime another: but the worst was, to see the men that taught those lessons, practice the contrary in their actions: they that perswade others to despise money, were most earnest to get it themselves, fall out for money, teach young men for money, and undertake any thing for money: They that speak most against honour, wrought all the means they could to attain it: and though most of them cried out against pleasure, yet in private they applied nothing else. Seeing my self utterly deprived of this hope, I fell into a greater agony then before; yet, it was some comfort to me, (though I were an ignorant, and far out of the truth) that I had wise men and of deep understanding to bear me company. But as I lay waking one night in my bed with thought hereof, musing with my self what to do, I could hit upon no better device, then to take a journey to *Babylon*, to some of the Magicians there, that had been Schollars and successors to (d) *Zoroastres*, to see what they could do for me; for I had heard they were able with charms and incantations to break open the gates of Hell, and bring any man safely thither, and send him as safely back again: I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I was got in, to seek out

(e) *Tiresias*

(e) *Tiresias* the *Bæotian*, and learn from him, (who was both a Prophet and a wise man) what life it were best for me to make choice of: With these cogitations, I start up with all speed to prepare for *Babylon*: When I was come thither, I soon fell in league with one of these *Chaldeans*, a man of profound wisdom, and rare experience in the Art; for his head was all gray, and his beard of the largest size, demonstrating a great deal of gravity; his name was *Mithrobarzanes*, and after many prayers and intreaties, I had much ado upon any terms to vwork him to be my guide: but vwhen the man and I vere agreed, he first brought me dovvn to *Euphrates*, and there for nine and tvventy dayes together, beginning vvith the Moon, from change to change, he vvasht me over: and every morning at the Sun rising, muttered out many mumbling words which I understood not: for they came from him, as from a stammering cryer, that wants utterance to deliver his proclamations, and therefore huddles them up so thick, that they cannot be conceived; \* when the charm was ended, he spit thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drink milk, and hony mixed with wine, and the water of the river (f) *Choaspis*, and our lodging, the green græs under the open skie; when I was sufficiently dieted for the purpose, he brought me about midnight to the river (g) *Tygris*: there he purged me and wiped me clean again, and hallowed me with a torch, with † sea onions, and many other drugges, still mumbling the same charm, as he was about it, and when he had sufficiently enchanted me, he went round about me, that no apparition might affright me, and then returned to his house, bringing me back in such case as I was, and afterwards prepared for our passage by vvater; then did he\* attire himself in a Magical vestment,

(e) A Prophet of Thebes, who having been both man and woman, and so had experience of both sexes, was made judge in a controversy betwixt Jupiter & Juno, whether in the act of love received most delight, and judging it against Juno on the womans side, was by her strook blind: but recompenced by Jupiter with the gift of prophetic. Ovid. Metam. 3. Homer affirms him to be the only wise man among the dead. Odyls. 10. v. 494. \* After what manner the Magician prepared him for the journey. Their meat. (f) A river running by Susa, of which water only the Kings of Persia did drink.

Herod. lib. 1. (g) A river of Armenia running into Araxes. Plut. After what sort he charmed him. Pythagoras was of opinion that sea onions being hung over a door would stop the entrance of all noisome things. \* Their attire.



(h) *A Lyons skin for Hercules, a harp for Orpheus, and a hat for Ulysses, according to the se-*

*veral habits of these three persons. The two former are commonly known, the reason of the latter is this; Ulysses being sent for by the rest of the Princes of Greece to joyn with them in the Trojan war, loth to leave his wife and young children, counterfeited himself mad, and making as if he would go to plough, yoked an ox and a horse together, and put upon his head a ploughmans hat, in which habit he hath been ever since pictured.*

not much unlike to a Median robe, and brought these things to me, and set this (h) hat upon my head, put a Lyons skin upon my body, and delivered this harp into my hand, injoyning me, that if any man asked my name, I should not say I was *Menippus*, but either *Hercules*, or *Ulysses*, or *Orpheus*.

*Philonides.* And why so, *Menippus*? I understand not the mysterie either of thy habit, or of thy names.

*Menippus.* That may easily be conceived by any man, neither is there any great danger in uttering it; for these persons living before our time, had all likewise descended into hell: and he thought that if he could make me carry any resemblance of any of them, I might the better escape the guard of *Æacus*, and pass without controul: for they having seen the like before, might let me slip by them in this Tragick habit unsuspected. As soon as the day appeared, we made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremony: all which we laded, and then entred our selves with sad cheer, shedding plenty of tears from our eyes, and so were carried along the river, till we came to the marsh or lake, into which *Euphrates* emptieth it self: and passing over it, came to a certain desert Country, so thick of woods (i) that a man could see no Sun; there we arrived, *Muhrobarzanes* leading the way: then first we digged a pit, and kill'd our sheep, sprinkling the blood about the pits brim: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submiss voice, but \* roaring it out as loud as he could, call'd upon all the spirits and devils in hell, the direful furies, (k) *Nocturnal Hecate*, and infernal (l) *Proserpine*, adding sundry barbarous and unknown names

Homer.  
Odyss. 11.  
v. 5. Speaking of Ulysses journey to hell.

(i) He means the same perhaps with Homers Cimmerians. Odyss. 11.

\*The Magicians conjuration.

(k) The Moon as governess of such works of darkness.

(l) The Queen of hell, daughter to Ceres.

names of many syllables in length : presently, the whole place wherein we stood began to stir, and the force of the charm made the earth cleave in sunder, so that we might hear *Cerberus* bark a far off, and the business went on with a great deal of sadness and sorrow : the Prince of the dead below was terrified and astonied, for the greatest part of his Kingdom was laid open to our view, the lake, the \* *Pyriphlegethon*, and the pallace of *Pluto* himself. But for all that, we were so bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with fear : *Cerberus* barked apace, and began to stir ; but I had no sooner touched the strings of my harp, but the musick brought him asleep immediately : when we were come to the lake, we had like to have been disappointed of our passage : for the barge had her full fraught before, of such as did nothing but howl and cry all the way they went : for they were all wounded men, some in the leg, some in the head, and some in other parts : I verily believe they came lately out of some skirmish ; but honest (m) *Charon*, as soon as he saw the Lyons skin, took me for *Hercules*, and received me into his Barge, transporting me very friendly ; and when we got to shore, directed us which way to go ; Being now in the dark, *Mithrobarzanes* went before, and I followed him at the heels, till we came into a spacious meadow, set all over with (n) *Asphodelus*, where the ghosts of the dead, with a chirping voice, hovered and flickered about us ; and going a little further, we came to the judgement place of (o) *Minos*, who sat upon an high throne, and by him on the one side stood the tormenting spirits, the evil Angels, and the furies ; on the other side were brought in a great company tyed in a long chain one after another, which they said were adulterers, whoremongers, extortioners, flatterers, sycophants, and a whole rabble of such rascals as

\* A fiery river in hell.

(m) *Pluto's ferryman.*

(n) There are divers kinds of *Asphodill*, the white, the yellow, the bulbouse &c. *Hesiod* in his works the 1. book, commends it for a wholesome herb to eat. *Nāmos ēst* *ισσανν* *δασ* *μακρον* *ημιν* *ου* *πικρο* *ς*.

Ὅσοι ὅσον ἐν πολλοῖς τε καὶ ὀλίγοις οὐκ ἔγνωσαν. Fools, that half is more then all, they cannot tell ; Nor the benefit of Malves and *Asphodell* : and hence it seems the Poets feign that the souls of the dead do feed upon it.

(o) One of the three Judges of hell.

in

in their life time did they car'd not what : in another place by themselves were brought in the rich men, and the usurers, with pale countenances, fide-bellied, and gowty limbs, every one in a collar and chain that weigh'd two talents at the least ; we also were got into the room amongst them, and saw all that was done, and heard what answer every man made for himself ; for there were strange, and new-found Rhetoricians ready to accuse them.

*Philonides.* Who might they be ? let me hear that also.

*Menippus.* Dost thou remember the shadows that mens bodies do yeild by light of the Sun ?

*Philonides.* Very well.

who are  
our accu-  
sers after  
death.

*Menippus.* The same are our accusers when we are dead, and bear witness against us, laying to our charge those things that were done by us in our life time, and their testimony is taken to be very authentical, because they are alwaies present vvith us, & never relinquish us. But after that *Minos* had strictly examined them all, he sent them every one to the region of the unrighteous there to be punished according to the quality of their offence, especially taxing them that were so proud upon their riches and dignities, that they thought themselves worthy of adoration, much condemning their momentany stateliness and contempt of others, not remembring themselves to be mortal, and that all their happiness was but caduke, and unlasting : And they, when they were stript of all their bravery, I mean riches, gentility, and authority, stood naked hanging down their heads, which I was very glad to see : and him that I knew, I would closely creep unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he took upon him then, when many vvould be vvaiting every morning at his gates, attending his coming abroad, crowding, and preising one upon another, vvhen they vv ere lockt out by his servants, and hardly at all procure to have a sight  
of

of him who never shewed himself, but glittering and shining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kiss, and this would vex them to the very heart: yet *Minos*, methought, shewed himself partial in one sentence that past from him: for *Dionysius* the Sicilian, was by (p) *Dion* accused of many hainous and abominable crimes, which were justified against him, by the testimony of the (q) *Stoa*: but (r) *Aristippus* the Cyrenian stood forth to speak for him, (who is of great note among them, and may do much in hell) and when he was even at the point to be cast to the (s) *Chimæra*, got the judgement revert, alledging how liberal he had been of his purse to many learned men: then leaving the Court of judgement, we came to the place of torment, where we heard and saw many things, my good friend, which moved me to great commiseration: the lashing of them that were whipt, the roaring of them that were broyled upon the coals, the racks, the stocks, the wheels, *Chimæra* dilaniating, and *Cerberus* devouring; all were tormented and punished together: the King and the slave, the Prince and the poor, the rich and the beggar, and every man bewailed the wickedness of his life: some I saw whom I knew that had been dead but of late, which shrunk out of sight, and turned avay from me for shame: if any chanced to cast their eye upon me, it vvas vvith a base and servile aspect; and vvho vvould think it? that vvere so majesticall and scornful in their life time; but to the poorer sort, the one moiety of their pennance vvas remitted: for they had liberty to rest themselves sometimes, and then vvere called to it again. There savv I all the fabulous stories acted before mine eyes, (t) *Ixion*, and (u) *Sisyphus*, and the Phrygian (w) *Tanta-*

was first made inhabitable by Bellerophon, and hence arose that fable of the Poets, how he overcame the *Chimæra*, a wonderful strange beast, which Homer in the 6. of his *Iliads* v. 81. describes thus, Πείθε λέων, ὄνδιον δὲ δράκον, ἡ δὲ μέση γόνατος, Δερὶ δὲ μέσῃσι πυρρὰ κέλεται αἰὲρ ἀνδρῶν. A Lyons front, Goats middle, Dragons tail, which doth strange force of burning flames exhale. (t) Turned upon a wheel. (u) Rouling a great stone. (w) Hungring and thirsting in the sight of meat and drink.

(p) A noble man of Sicily, familiar with Plato: he was brother in law to Dionysius the elder, and drove Dionysius the younger out of Syracusa. Plutarch.

(q) The School of the Stoicks.

(r) *Aristippus*, was a Philosopher, and a Courtier, very great with Dionysius the tyrant of Sicily, and is therefore brought here by Lucian, speaking in his behalf.

(s) A mountain in Lycia, whose upper part was full of Lyons, and burnt heretofore like *Ætna*, the middle was fair pasture ground, and the bottom full of snakes and serpents: it



(x) And begotten by Jupiter, but attempting to ravish Latona, was shot to death by Apollo, and lies in hell with a Vulture continually tyring upon his entrails.

(y) As Homer says 9. ac. es. Odyf. 11. v. 577.

(z) Fields upon the banks of Acheron, a river in hell.

(a) It was the common manner of the Egyptians to powder their dead bodies with salt 70. dayes before they buried them. Herod. lib. 2. Herodotus also in his 3. book, speaks of a strange thing whereof himself was an eye-witness, that perusing the bones of the dead in a place where the battel

had been fought between the Persians and Egyptians, he could easily know one Nation from another by their skulls, the Persians being so rotten and brittle, that he could crack them almost with a flipp, but the Egyptians so strong, that they were hardly to be broken with a stone; which he attributes to the shaving of their heads in their youth. (b) The most deformed of all the Greeks that came to Troy. Hom. describes him in the 2. of his Iliad. v. 216. (c) The most beautiful except Achilles on'y of all the Greeks that came to Troy. Homer. Iliad. 2. v. 674. Homer. Odyss. 18. v. 1. (d) Alcinous, who furnished Ulysses with a ship and men, to transport him into his own Country, and bestowed upon him great store of treasure. Odyss. 13. (e) King of Mycena, and General of all the Greeks.

lus in a pittiful taking, and the (x) earth-born *Tityus*: good god, what a huge creature he was? (y) he took up a whole plot of ground himself: passing over these we came to the (z) *Acherusian* fields, where we found the semi-gods and goddeses, and many other dead persons conversing together by tribes and companies: of which some were so ancient, that they were rotten; and as *Homer* saith, had no strength in them: others were fresh and well compact, especially the (a) *Egyptians*; because they had been so well powdred: but the greatest difficulty was to know which was which, being all in a manner alike; and nothing but bare bones: much ado I had with long looking to discern one from another; for they all lay obscurely on heaps, and without any note of difference, reserving nothing of the beauty they had amongst us: for I seeing so many withered carcases lying in a place together, and all of one likeness, looking fearfully and gawly with their bare teeth to be seen, made a question to my self, how I should know (b) *Thersites* from the beautiful (c) *Nireus*, or *Irus* the beggar from (d) the King of the *Phaeakes*, or *Pyrrhias* the cook from (e) *Agamemnon*; for no ancient token was remaining upon them, but their bodies were all alike without mark or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her self; and fitted every person with sundry and different habits; some she adorns in Princely robes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a Diadem; others she sheltereth in the

weeds

weeds of a servant : some she makes fair and beautiful, others mishapen and deformed, to make the more variety in the shew : sometimes in the midst of the triumph, she changeth the state of some of them, and will not suffer them to march in the same rank to the end, as they were first placed in, but altereth their habit, constraining him that at the first was (f) *Cræsus*, to put on the garments of a servant or a captive : and poor (g) *Meandrius*, who before was an ordinary serving-man, she attireth in the tyrannical habit of *Polycrates*, and permits him to make use of that personage for a while: but when the time comes that the triumph must have an end, then every man unclothes himself, and puts off his proportion together with his body, & becomes as he was before, no better then another man : yet some are so insensible, that when fortune comes to require her furniture again, they grieve and grudge at it, as if they had been stript of their own, loth to redeliver what they made so short use of. I suppose also, you have often seen these Tragical Actors, that are used in setting forth Playes ; that sometimes they present (h) *Creon*, or (i) *Priamus*, or *Agamemnon* : and the same man that a little before was so lusty as to counterfeit the countenance of (k) *Cecrops*, or (l) *Erechtheus*, within a while after, if the Poet will have it so, must come forth in the shape of a poor servant ; and when the play is ended, every man must be disrob'd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walk aloof off like a forlorne fellow, no more *Agamemnon* the son of *Atreus*, or *Creon* the son of *Menæceus*, but called by his own name, (m) *Polus*, the son of *Charicles*, the (n) *Sunian*, or *Satyrus* the son of *Theogiton* the *Marathonian* : such is the life of man as it appeared then to my view.

*Philonides.* But tell me *Menippus*, they that have so costly and stately tombs here upon earth : that have their

H

pillars,

(f) King of Lydia and wonderful rich.  
(g) Secretary to Polycrates, a King of the Samians, and after his death succeeded him in the Kingdom. Herol. 3.

(h) A Tyrant of Thebes, slain by Theseus.  
(i) King of Troy.  
(k) The first founder and builder of Athens.  
(l) The same with Erichonius a King of Athens. Hom. Illiad. l. 2. v. 47  
(m) The names of common stage-players.  
(n) Sunium is a Town and promontory of Attica. Strab. l. 10.

pillars, their statues, their epitaphs, are they in no more respect than ordinary men that are dead?

*Menippus*. What a question is that? I tell you, if you did but see *Mausolus*, I mean the *Carian*, that is so famed for his sumptuous (o) sepulchre, I think you would never give over laughing whilst you liv'd; he is cast out so contemptibly in a dark corner, that he lies among the common sort of dead men, not to be seen, and I think all that he got by his sepulchre is, that he carries the greater burthen upon his back; for the truth is, my honest friend, when *Æacus* appoints every man his place, the greatest scope he allowes, is but the breadth of a foot, which upon necessity he must be content withall, and contract himself within that compass: but I think it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of (p) *Philip* King of *Macedon*, and I thought I should have burst my heart with laughing, he was shewed me sitting in a little corner, cobling old shoes to get somewhat towards his living: many other were to be seen there also, begging by the high waies side, such as (q) *Xerxes*, (q) *Darius*, and *Polycrates*.

*Philonides*. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did *Socrates* there, and *Diogenes*, and others that were wise men?

*Menippus*. *Socrates* went up and down confuting every man he met withall: and in his company (r) *Palamedes*, *Ulysses*, *Nestor*, and other dead men that were the greatest talkers; but his legges were still swoln and puffed up with the (f) poyson he drunk at his death: as for honest

(o) A most magnificent sepulchre built by *Artemisia* for her husband *Mausolus* King of *Caria*: for the largeness and rare workmanship ranked amongst the wonders of the world.

Plin. lib. 36. c. 5. one of the judges of hell.

The condition of the greatest Princes in death.

(p) The father of *Alexander* the great.

(q) Two great kings of the *Perians*.

(r) Three wise Princes of the *Grecians* with whom *Socrates* that great Philosopher keeps com-

pany. *Palamedes* is said in the time of the *Trojan* war, to have added these four letters to the greek Alphabet, Θ, Ξ, Φ, Χ. Plin. lib. 7. c. 56. (f) He was put to death in this manner by the *Athenians*, being accused by *Anytus* & *Melitus* for a corrupter of youth, and bringer in of new gods.

(t) *Diogenes*,

(t) *Diogenes*, he would ever get him to *Sardanapalus* the *Assyrian*, or *Midas* the *Phrygian* or some rich man or other: and when he heard them lament, and recount their former fortunes, he would laugh and rejoyce at it, and many times lie along upon his back, and sing as loud as he could to drown the notes of their complaints, whereat the men took such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

(t) *Diogenes* the Cynick is brought in jeering *Sardanapalus* that most voluptuous king of *Assyria*, and *Midas* the rich king of *Phrygia* with all their now lost delicacies and treasure.

*Philonides*. Enough of this; now let me hear the decree, which you said before was confirmed against rich men.

*Menippus*. In good time you have put me in mind of it; for being the main subject of my narration, I have digressed in my speech I know not how far; for during the time of my abode amongst them, the Magistrates called a council to consult about state business: and I seeing many throng in together, thrust my self also among the dead for company and past for one of them. Many matters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulness, and injustice: at last a certain Orator started up, and uttered this decree against them:

The Decree.

For as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting, oppressing and afflicting the poor by all means they can imagine, be it therefore enacted by the council and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their souls shall be sent up to the life again, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twenty (u) Myriades of years, compell'd to bear burthens, and be driven and beaten up and down by poor men, and at the end of those years they shall have liberty to die.

(u) That is, 25. times 10. thousand years.



(x) This decree being made amongst the dead, he derives these names from things belonging to them, wittily playing in the Greek upon these words *κεφάλαιον* a skull, *ὄξιν* a dry carcase, *ῥινός* a dead man, or a heap of dead men, *ἀδύσματος* dead: as if we should say in English, *Sculman*, the son of Dry-bone, of the tribe of the dead.

(x) *Cranion*, the son of *Skeleton*, the *Necusian*, of the tribe of *Alibantias*, published this decree, and upon the reading of it, the Magistrates concluded it, and the people confirmed it, *Hecate* howled, *Cerberus* barked, and so it was perfected and past for current: thus much for the assembly:

Then went I about my own business, to seek out *Tirefias*, and when I had found him, I told him the whole truth of the matter, and besought him to tell me what kinde of life he thought to be the best: whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my son, said he, I know the cause of thy grief well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves: but help you I cannot, for I may tell you nothing: *Rhadamanthus* himself hath so commanded: I hope not so, good Father, said I; tell me I beseech you, and suffer me not to wander in the world in a blinder case than your self; with that he drew me aside, and when he had got me a good way from company, laid his mouth close to my ear, saying, The simple mans life is the best and the honestest, for he is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound sophistical syllogismes, and holding them all to be idle, and endeavouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and addict himself too much to nothing: when he had thus said, he lightly skipt again into the fields of *Asphodelus*, and I seeing it grow somewhat late, Come on, *Mithrobarzanes*, said I; why make we stay here, and not again haste home to the earth? Take you no care for that *Menippus*, said he, for I will direct you a short cut, and a plain path to lead you, without any trouble: so he brought me to another place darker than the former, and with his finger pointed to a little dim glimmering afar off,

off, like the light that shines through a bie hole: that, said he, is the Temple of (y) Trophonius, and there do they descend that come out of *Bæotia*: make upwards that way, and thou shalt find thy self in *Greece* before thou be aware: I was glad to hear of that, and taking my leave of the *Magician*, with much ado crept up thorow that hole, and suddenly, I know not how, found my self to be in *Lebadia*.

(y) This Temple was in Lebadia, a town in Bæotia near to Coronia, between Helicon and Cheronea. Strab. 1.9. They that would

know any thing from the Oracle of Trophonius, went down through a narrow hole that was there under ground, and staying some certain dayes returned back with their answer.

## THE DREAM, OR THE COCK.

*Micylus.* **N**OW *Jupiter* himself confound thee, thou filthy, despiteful, and clamorous Cock, that with thy hideous and piercing cries hast wakened me, sweetly dreaming that I had great riches in my possession, and that I abounded with all kind of happiness: so that by thy means I cannot enjoy so much as the night time free from the remembrance of my poverty; a thing far more hateful unto me then thou art. And yet as far as I can conjecture by the stilness of the night, and coldness of the air, which doth not so pinch me as it is wont towards morning (for this is an infallible token to me that the day is at hand) it is yet scarcely midtime of the night: nevertheless this sleepless creature, as though he were to watch (a) the golden fleece, begins to fall a crowing, almost as soon as the day is shut in; but be sure I will make thee have small comfort of it; for I will cudgel thee welfavouredly for this gear, as soon as daylight will give me leave: for it would be a trouble to me to find the out in the dark.

The Cocker  
exclaims  
against the  
Cock.

(a) The golden fleece that Jason and the Argonauts went to fetch, was kept by a monstrous dragon that never slept. Ovid. Met.

Cock.

(b) Aristotle in his 2. book de anima c. 9. speaks of vocal fishes in the river Achelous. Plutarch, and Athenæus suppose that the Pythagoreans abstained from eating fish because of their silence, thinking it irreligious to eat of them that observe the same precepts with themselves. (c) The like advice is given by a fisherman in Theocritus Eidyl. 22. to his fellow that dreamed he had taken a golden fish. Ἐλκας ἦν ἰππῶν ζα-  
 τει τ' οὐρε-  
 κιστοῦ ἰχ-  
 θύου,  
 μή σὺ  
 δαίμων λί-  
 αὖ δ' αἰεὶ  
 χρυσόπτερον  
 ὀνείρεαι.  
 A fish indeed, friend,  
 is your  
 sleeps best  
 dreams, lest  
 you be  
 starv'd,  
 though in a  
 golden  
 dream.

*Cock.* Master *Micyllus*, I thought I had rather deserved thanks at your hands for my early crowing, because being wakened thou mightest go about thy work the sooner: for if thou canst but get so much time in the morning, as to cobble one shoe before sun-rising, it will be a good furtherance towards thy dayes work: notwithstanding if it be so that thou take more pleasure to sleep in thy bed, I will be well content to let thee take thy rest, and thou shalt find me as mute as (b) any fish; (c) but take heed, I say, lest thy dreaming of riches do not make thee hunger when thou awakest.

*Micyllus.* O miraculous *Jupiter*, and mighty *Hercules*, what evil doth this portend, that my *Cock* speaketh with a mans voyce?

*Cock.* Doth this seem so great a wonder unto thee that I should speak with the voyce of a man?

*Micyllus.* How can I chuse but think it strange, and monstrous? god send me good fortune after it.

*Cock.* O *Micyllus*, thou now shewest thy self a very illiterate fellow, and never to have been conversant in *Homers* verses: for in them thou mayest read how *Xanthus*, *Achilles* his horse, forgetting his neighing, stood talking in the midst of the battel, uttering many whole verses together, and spake not in prose as I do now: yea, he prophesied, and foretold things to come, yet was it thought no wonder, neither did he which heard it, cry out upon the gods, as if he had heard a prodigy: but what if the (e) keel of the ship *Argo* should speak unto thee, as in times past the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou shouldst see the (f) skins of Oxen creeping about, and hear the flesh lowing when it was half sod or roasted, and thrust through with a spit, how wouldst thou then wonder?

(c) The first ship that ever was built, in which Jason with 54. other Heroes of Thessalia sailed to Colchos for the golden fleece: the keel of this ship was made of the trees of *Dodone*, a wood in Epirus, sacred to *Jupiter*; which trees the Poets say did speak. (f) The Oxen of the *Sua*, which *Ulysses* companions kill'd and roasted. *Odys.* l. 12. v. 395. All this is spoken in derision of *Homers* poetical fictions.

But

But I am much conversant with (g) *Mercury*, (h) the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therefore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou wilt promise me to keep my counsel, I will not stick to tell thee the very true cause indeed of this my speech, and by what means I came by it.

*Micyllus*. But do I not dream that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveal it to any man; for if I should, who would believe me?

*Cock*. Give ear unto me then; and I know *Micyllus*, I shall tell thee a strange tale: for I whom thou now seest to be a Cock, was of late a man as thou art.

*Micyllus*. I have heard of such a matter as that, concerning you Cocks long ago: how that a certain young man, called *Alector*, was very familiar with *Mars*, and accustomed to banquet and make merry with the god, and him he made privy to all his love: so that whensoever *Mars* went to lie with *Venus*, he took this *Alector* along with him, and for that he was greatly in fear lest the Sun should espy him, and discover him to *Vulcan*, he alwaies left this young man without at the door, to bring him word when the Sun approached: but as it chanced on a time, *Alector* fell asleep, and unwillingly betrayed the charge committed to him, and the Sun entred in secretly and stood by *Venus* and *Mars*, who took their rest without care, because they thought *Alector* would give them warning if any were coming. Then *Vulcan*, having notice given him by the Sun, took them napping together, and wrapt them both within a net he had before provided for that purpose: but *Mars*, as soon as he was let loose, in a great rage with this *Alector*, turned him into this kind of bird, with the same furniture which he then had, and instead

(g) The Cock is therefore said to be conversant with Mercury, because that learning & skill both under Mercurius protection, require watchfulness.  
(h) Mercury is the god of Eloquence among the Heathen. Homer. Odyf. 8. v. 267. Ovid. Met. lib. 4. & lib. 2. de arte amandi.

*Alector* turned into a Cock.



instead of an helmet, set such a comb as that upon his head : for this cause are ye Cocks abhorred by *Mars*, as creatures good for nothing ; yet, to this day, when you think the Sun is towards rising, you crow out a great while before to give knowledge of his approaching.

*Cock*. Thus the story sayes indeed, *Micyllus*, but I mean another matter : for I was thus transformed into a Cock but a little while since.

*Micyllus*. And by what means, I pray thee ? I would give any thing in the world to be truly informed of that.

*Cock*. Didst thou know (i) *Pythagoras* ?

*Micyllus*. Meanest thou the Sophister ? that idle fellow that made a rule that men should taste no flesh, nor eat any beans, the best meat I can feed upon, and as I think most wholesome : the same man also commanded his Schollars to keep silence for the space of five whole years together.

*Cock*. Then know this also, that the same man before he came to be *Pythagoras*, was *Euphorbus*.

*Micyllus*. Thou speakest strangely *Cock* ; as though he were one of them that could change his shape by enchantments, and do such like wonders.

*Cock*. That very same *Pythagoras* am I ; therefore forbear I pray thee to use hard speeches : for thou art altogether ignorant of his manner of life.

*Micyllus*. Why this is the greatest wonder of all the rest ; my Cock a Philosopher ? I pray thee thou son of *Mne-larchus*, how hapned it that of a man thou art become a bird, and of a Samian, a (k) *Tanagrian* : thou canst hardly perswade me it is so. Nay, it is almost incredible ; for I have already noted in thee two things, which are contrary to the doctrine of *Pythagoras*.

*Cock*. And what are those ?

(i) *Pythagoras* the Samian Philosopher was the son of *Mne-larchus*, a carver of rings : he held that the soul, the body dying, passed straight into some other, and according to the life that it had formerly led, was honoured with a better, as of a Philosopher or other famous man ; or punished with a base one, as of a dog, swine ; and to maintain the truth of this opinion aver'd that he could well remember that he himself had been in time past in the Trojan

war, *Euphorbus* the son of *Panthus*, who was brother to *Hecuba*, which *Euphorbus* was slain by *Mene-laos* Ovid. Met. 15. Of the rest of his tenets, see his life in *Diog. Laert.* (k) A City of *Boeotia*. *Pausan.* in *Boeot.* in which *Lucian* places the scene of this Dialogue, because it was very famous in former times for Cocks of the game. *Plin.* lib. 10. cap. 21. He closely taxes the vain opinions of *Pythagoras*, and shews how in some things he is repugnant to himself.

*Micyllus*.

*Micyllus.* One is, that thou art given to prate and babble; but he, as I remember, enjoined silence to his scholars for five years space. The other is likewise repugnant to his rules; for I, having no other thing to give thee, brought thee beans to day, as thou knowest; and thou without any scruple, pickst them up: Therefore, either, thou lyest and art not *Pythagoras*, or transgressedst against thine own decrees in eating beans, which he said was as great a wickedness, as for a man to devour his own fathers head.

*Cock.* O *Micyllus*, thou knowest not the cause hereof, nor what is convenient for the life of every creature: I did then eat no beans, for I was a Philosopher: but now I feed upon them, because it is a diet fit for birds of my kind. But if you will give me leave, thou shalt hear how of *Pythagoras* I came to take this shape upon me, and how many kind of lives I have past, and what benefit I had by every alteration.

*Micyllus.* Tell me, for the love of God: for thou canst not please me better: so that if it were put to my choice, whether I had rather hear thee discourse of thy life, or see again that sweet and happy dream I had even now, I know not to which part I should encline: so like do I judge thy speeches to those sweet visions, that I hold thy talk, and my most delectable dreams to be of equall content.

*Cock.* Dost thou yet ponder upon thy dreams, and still revolve in thy mind those idle fantasies, printing that vain and fruitless pleasure, as the Poet saith, in thy memorie?

*Micyllus.* Nay, know this *Cock*, that I will never forget that vision whilst I have a day to live: such a hony sweetness did that dream when it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleep again: and even as a feather stirred in ones ear, such a tickling did that vision make in me.

I

*Cock*Homer  
*Odyf.* l. 19.

(l) Virgil.  
Æneid.  
lib 4.  
Par levi-  
bus ventis  
volucrique  
simillima  
somnia :  
& Tibu-  
lus Eleg. 2.  
Postque  
venit taci-  
tus fulvis  
circidatus  
alis Som-  
nus, &c.

(m) Odyf.  
l. 19. v.  
562. True  
dreams  
come  
through  
the gates of  
horn, and  
false  
through  
those of  
Ivory.  
Virgil  
imitates  
this of Ho-  
mer in  
Æneid.  
l 6. Sunt  
geminæ  
somni  
portæ,  
quarum  
altera fer-  
tur Cor-  
nea, &c.  
(n) He-  
rodorus  
and Plu-  
tarch say

that his right name was Melchines, so called from the river near unto which he was born : but afterwards called Homer by the Cumæans who call a blind man *oumoy*. (o) He likens Micyllus for his desire of gold, to Midas the Phrygian king, who having entertained Bacchus, and being by him promised whatsoever he would ask, desired that whatsoever he touched might become gold: which being granted him, so that his very meat and drink was turned into gold, hunger and necessity compelled him to repent the vanity of his wish.

*Cock*. O the great love that dreams have to thee, if it be as thou sayest : whereas they being (l) winged (as some say) and having no commission to tarry with a man longer then sleep, would for thy sake pass their bounds, and infix their sweetness and force, even within thy waking eyes : I would gladly therefore hear what it was that did so delight thee.

*Micyllus*. And I am as ready to tell thee ; for the very remembrance and talk of it, doth exceedingly content me : but when wilt thou, *Pythagoras*, tell me of thy sundry transformations.

*Cock*. As soon, *Micyllus*, as thou shalt make an end of thy dream, and wipe away that hony from thine eyes : yet tell me this one thing first, for my learning ; came thy dream flying unto thee through gates of Ivory, or of horn ?

*Micyllus*. Neither, *Pythagoras*.

*Cock*. (m) Why *Homer* makes mention only of these two passages ?

*Micyllus*. A pin for that foolish Poet, who never knew what dreams were ; yet, it may be that poor common dreams come through such gates, such as he himself saw, and that was nothing at all, for (n) he was blinde : but my sweetest dream came flying to me through a gate of gold, being gold it self, and compassed on every side with gold, bringing abundance of gold with it.

*Cock*. (o) Good *Midas*, talk not so much of thy gold ; thy dream and his wish being alike in all respects, for thou likewise imaginedst thou hadst whole mines of gold.

*Micyllus*. Abundance of gold I saw, *Pythagoras*, abundance : O thou wouldst not think how it did glister and shine most gloriously ; I pray thee put me in remembrance, (if thou knowest it) what *Pindarus* speaketh in

the

the commendation of it, where he saith, that water is the best thing, yet praiseth gold above all, uttering the commendation thereof in the very beginning of the principal of all his sonnets.

Cock. Are these the verses thou meanest?

*Water is a goodly thing ;  
But gold is far more bright  
Then any riches else beside,  
And giveth a fairer light  
Then doth the clear and flaming fire,  
Within the darke some night.*

Micyllus. The very same : and I verily think, Pindarus had sometime seen my dream, because he so commended gold : wherefore, O thou most prudent Cock that ever I knew, hearken a little unto me, and thou shalt know what my dream was : yesterday, if thou remember, thou hadst not thy dinner ; for the rich *Eucrates* meeting me in the market place, bad me (p) go and bath my self, and when it was dinner time, come and feast with him.

Cock. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beans ; a poor pittance God knows for a cock of the game, (q) that had tryed masteries publicly in the *Olympian* sports.

Micyllus. When I was come from the feast, and had given thee those beans, I went straight to bed, and then (as *Homer* saith) (\*) a heavenly dream came indeed to me in the dead time of the night.

Cock. First Micyllus, tell me what was done at *Eucrates* house at the feast, what kind of banquet it was, and what hapned therein : for it will be as good as another meal to thee, to enter, as it were, into a second dream of what thou hadst then, and to chew in thy memorie the good chear thou hadst eaten before.

Pind. O-  
lymp. Od.  
I. v. l.  
Pindarus  
is much in  
the com-  
mendation  
of gold, as  
in lth. 3.  
and other  
places, in-  
somuch  
that some  
have given  
him the  
name  
of φιλαλ-  
γος, a  
lover of  
money.

(p) It was  
the custome  
in ancient  
times for  
men to  
bathe and  
anoint  
themselves  
with oyle  
before they  
went to a  
feast or sa-  
crifice, as  
we may see  
in *Homer*.  
*Iliad*. 10.  
v. 577.  
speaking  
of *Ulysses*  
and *Dio-  
medes*.  
(q) *Py-  
thagoras*  
was well  
skill'd and  
practis'd  
in the O-  
lympick  
exercises.  
*Diog.*  
*Laert.*  
(\*) *Iliad*.  
2. v. 56.



The description of his invitation and dinner with Eucrates, which was the occasion of his dream.

*Micyllus*. I thought the report of that would have been troublesome to thee : but because thou of thy self desirest to hear it, thou shalt have it : I never in my life, O *Pythagoras*, did feast at any rich mans table before ; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to do, by the name of Lord, passed by him, because I thought it would be a disparagement to him to be seen talking with one in a thread bare cloak. But he calling me to him, said : *Micyllus*, I celebrate this day my daughters birth, and have bidden many of my friends : but one of them, saith he, is sick and unable to dine with me ; do thou therefore, when thou hast bathed, come in his turn, unless he which is bidden, say he will come himself ; for I am in doubt of it : when I heard this, I made low curtesie and went my way, pouring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sick man, whose substitute I was appointed to be at the feast ; and I thought it a whole year till the time of bathing came ; still watching how the shadow of the diall went forwards, and when it would be time to wash : at the last, when the hour was come, I plunged in with as much speed as I could, and departed trimming up my self handsomely, and turned my cloak the best side outwards : when I came, I found many at his gates, & amongst them, that sick man whose turn I was to take at dinner : and very sick he was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomach filth, which he could hardly get up ; his countenance was pale, and his body swoln : he was about threescore years of age. They said, that he was one of these Philosophers which now adayes teach men so many foolish toys. He had a monstrous long beard, which stood in great need of a barber : but when *Alcibias* the Physitian blamed him for coming abroad in that case, he answered ; duty must not

nor be neglected, especially by a Philosopher, though a thousand diseases stood to resist me; for then might *Eucrates* well think we contemned him: nay, said I, he would rather commend you, if you would die at your house, and not breath out life and fleam together in the midst of the banquet at his table: but he was so stout, that he made as if he understood not how I came over him. Presently, as soon as he had washed, came *Eucrates*, and seeing there *Theſmopolis*, for so was that Philosopher named, said, this is well done, master, that you are come your self; I wish you take no harm by it: but you should have fared never the worse: for though you had been absent, yet would I have sent you all things needful. And when he had said so to him, he went in, giving his hand to the sick man, who was held up by the servants: then did I make my self ready to be gone: but *Eucrates*, turning him about, and musing a little to himself, at the last, seeing me look so heavily on the matter, said, Come thou in too, *Micyllus*, and dine with us: for I will cause my son to eat with his mother in the chamber, that thou mayst have room at the table. Then, like a fool, went I in, gaping about me (r) almost like a Wolf I was so ashamed, because I thought it long of me that *Eucrates* son should lose his place at the feast. When the time was come that we should sit down, first they took up *Theſmopolis* to place him; but with much ado, God knows: five tall young men were about him at the least, which did bolster him up with pillows on either side to make him sit upright, and be upheld by them as much as was possible. And when no man else could endure to sit near him, they appointed me to be his comrade at the table. Then went we to dinner, *Pythagoras*, where we had great chear, and great store of dainties: all the meat was served in gold and silver plate; our drinking cups were all of gold, and proper serving-men were appointed to attend upon us: we had our Musicians, our jesters, and all kinde of mirth

He takes occasion here to inveigh against such hypocritical Stoicks, & other Philosophers as made such an outward shew of temperance and strictness above others, and yet would not lose a good meal, or the honour of being entertained, though it were to the hazard of their lives.

(r) The Wolf having lost his prey, was gaping up and down; and hence grew the proverb, λύκος χαίρει, a gaping wolf, and is applied to them as are prevented of their purpose.

*The Philo-  
sophers ab-  
surd beha-  
viour.*

mirth to pass away the time withall : Only one thing troubled me, and that was *The/mopolis*, who angered me at the heart to hear him discourse of vertue, and teaching me how two negatives make an affirmative; and how that when it is day, it is not night : Sometimes he said I had horns, with such like fond talk, making a long Philosophical discourse to him that answered never a word; so that he mard all our mirth : for neither the Musicians that played on instruments, nor the fingers could be heard for him : thus was our banquet.

*Cock*. And no great feast to thee *Micyllus*, to be matcht at the table with such a doting old man.

*The Coblers  
dream.*

*Micyllus*. Now hear my dream : I know not how, but me thought that *Eucrates* being childless, and like to die, sent for me, and in his Will made me heir of all he possesst, and within a short space deceased. Then I entring into his house, measured up the gold and silver by whole loads, which flowed upon me like the streams of a running river : and all his other goods, as apparel, tables, vessels, and servants, were all indeed mine own. Then was I carryed in a Chariot drawn with white horses, wherein I sate, revered and regarded of all that saw me : many went before me, many rode about me, and more followed me. And I having his gorgeous apparel on my back, and great rings as many as would serve sixteen fingers, commanded a sumptuous feast to be prepared, whereunto I might invite my friends. They, as it is in dreams, were soon come to me; my meat was prepared, the drink set ready in a place by it self : I being busied herein, and taking a golden cup in my hand to drink a health to all my friends, the broath being now set on the table, in an evil hour thou beganst to fall a crowing, thou troubledst our feast, overturnedst the tables, scatteredst abroad those riches, and broughtst them all to nothing : and dost thou think I complain of thee without a cause, whereas I would gladly have seen that sweet vision three whole nights together ?

*Cock*

*Cock.* Dost thou so doat upon gold and riches, *Micyllus*, that thou delightest only in them : and thinkest thou it a happy thing to have a great deal of money ?

*Micyllus.* I am not the only man, *Pythagoras*, of that opinion, but even thou thy self, when thou wast ( *s* ) *Euphorbus*, hadst thy hair curled with silver and gold wier, when thou wentest to fight against the *Gracians* : and in battel I should think it better to be well furnished with iron then with gold : yet thou in thy greatest peril, tookest pleasure to have thy hair plaited therewith : which made *Homer* say, thou hadst hair like the *Graces*, because it was bound together with gold and silver : and no doubt it must needs shew the braver, for gold plaited in hair will make it have a glorious lustre : therefore when thou wast the son of *Panthus*, thou seemedst to be delighted with gold : yea, the Father of all gods and men, even *Jupiter* himself, the son of *Saturn* and *Rhea*, when he was in love with that *Argolian* maid, knowing no more lovely thing whereinto he might convert himself, or win the favour of *Acrisius* guard, became, as thou hast heard, gold : and entring in through the roof of the house, obtained his love And to what end should I use further speeches in the praise thereof ? how many benefits doth gold bring with it ? for whoso is furnished therewith, is made both beautiful, wise, and valiant : it is accompanied with credit and honour, of base and mean persons ; it maketh in short space famous and honourable : for I am sure thou knewest my neighbour *Simon*, a *Cobler* as I am, who supped with me not long ago, and put two peices of pudding in the pot, when I sod Pease at the Feast of ( *s* ) *Saturn*.

*Cock.* I knew him well, he is a short fellow with a hooked nose : he stole away our earthen pipkin under his cloak when he had supped, which was all the house-

( *s* ) *Homer*.  
*Iliad*. l. 17.  
v. 50 speaking of  
*Euphorbus*  
slain by *Menelaus*.

Δύστην δ'  
μοῖον, ἀ-  
ργύρεον δ'  
τὸν ἄνδρα  
αὐτοῦ.

Αἴψαν δὲ  
δύστην  
κίχων Χρ-  
εἰσέστη  
ἀνδρῶν.

Πλοχμοὶ  
δ' αὖτε χρυ-  
σεῖς καὶ  
ἀργύρεοι  
ἐσθλοτέρ.

With noise,  
his clatter-  
ing arms his  
corps did  
quell, And  
blood his  
Grace-like  
tresses did  
besmeare,  
which with  
pure gold  
and silver  
plaited  
were.

*Danaë*,  
vid. the  
*Necro-*  
*mantic*.  
Omnis  
enim res,  
Virtus, fa-  
ma decus,  
divina hu-  
manaque  
pulchris  
Divitiis  
parent,  
quas qui  
construxe-

rit, ille Clarus erit, fortis, justus, sapiens etiam & rex. *Horat. Sermon. lib. 2. Sat. 3.* ( *s* ) *Saturnalia*, it was a great and joyful feast amongst the Romans, celebrated in the month of December : friends sending gifts and invitations unto each other, and during this feast, every one was allowed a freedom and liberty of speech without being liable to any exception : whence some Authors have entitled part of their writings by this name, as *Macrobius* and others.

hold-



holdstuff we had : I saw him do it, *Micyllus*.  
*Micyllus*. And yet the knave forswore it when I charged him with it : but why didst thou not then give me warning, and crow as loud as thou couldst when thou sawest us so spoiled of our goods, and robbed ?

*Cock*. I cackled apace, and that was all that I could do : but what of him ? methinks thou art about to say somewhat of him.

*Micyllus*. This *Simon* had a Cousen that was an exceeding rich man ; his name was *Drimylus* : he as long as he lived, would not bestow one half-penny on this *Simon*. And no marvel, for he could never find in his heart to bestow any thing upon himself. But when he dyed, all his goods by the Law came to this *Simon* : so that he that was wont to go in a bare patcht cloak, and glad to lick the dishes, is now cloathed in purple and violet, hath servants, Chariots, golden drinking vessels, and tables of Ivory : and so reverenced by all men, that he will not so much as look on me ; for I hapning by chance to see him not long ago, came to him and saluted him ; saying, *Simon*, God save you : but he being offended hereat, said to his servants ; Bid this beggar not clip my name ; I am not *Simon*, but (t) *Simonides*. And which is most to be noted, women do now fall in love with him ; and to some of them he makes the matter dainty, and regards them not ; to others he is favourable, and doth grant them his love ; and they that are forsaken, seem so much affectioned, that they threaten to kill themselves. Thou seest then how many good things gold is the cause of, so that it altereth the very shape of a man, making the uncomely look handsome and lovely, like the (u) Poetical *Cestum* : thou hast heard what the Poet saith, O gold, thou art the sweetest and the welcomest possession. And again, it is the gold that hath the dominion amongst all men : but, good *Cock*, why dost thou laugh so now ?

*Cock*. To see how ignorance hath deceived thee ; *Mi-*  
*cyllus*,

Asperius  
 nihil est  
 humili,  
 cum surgit  
 in altum.  
*Claud.*

(t) who  
 was a fa-  
 mous Ly-  
 rike Poet.  
*Pausan.*

(u) The  
 girdle of  
 Venus,  
 which was  
 of that force  
 and efficacy,  
 that who so-  
 ever wore  
 it, it made  
 her seem  
 most amia-  
 ble and  
 beautiful :  
 and there-  
 fore Juno  
 being to lie  
 with Jupi-  
 ter, bor-  
 rowed this  
 girdle of  
 Venus. *Ili-*  
*ad.* 14. v.  
 219. *Eu-*  
*ripid.*

*cyllus*, as most men are, in these rich men : for be it known unto thee, that they live a far more miserable and wretched life then poor men do ; I speak by experience, that have been both rich and poor oftentimes, and have tryed all sorts of life, and so shalt thou do shortly as well as I.

*Micyllus*. Indeed the time now serveth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

*Cock*. Hear me, and I will tell thee : but this one thing I will make known unto thee to begin withall, that I never yet saw a more happy life then thou ledest.

*The mean  
estate the  
better.*

*Micyllus*. Then I, *Cock* : such a life God send thee : thou makest me fret to hear thee ; yet tell me all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras*, and from thence in order till thou becamest a *Cock* : for I perswade my self, thou must needs see and indure many contrarieties, being turned into so many divers shapes.

*Cock*. \* From the first time that my soul came flying from *Apollo*, and on the earth inclosed in mans body, it would be too long to tell thee what misery it endured ; and further it is neither lawful for me to speak it, nor for thee to hear of such matters : but at the last I became *Euphorbus*.

\* *Pythagoras begins to relate his several transformations.*

*Micyllus*. † And I pray thee heartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not.

*Cock*. Yes indeed hadst thou.

*Micyllus*. And canst thou tell me what creature I was ? I would very fain know that.

*Cock*. Thou wast an (w) *Indian Emmet*, one of them that digge up gold out of the earth.

*Micyllus*. And what a rogue was I, that would not provide some of those scraps for my self to live upon now ? but I pray thee what shall I be after I am gone out of this life ? I do not think but thou canst tell me that too : and if it be

† *Micyllus his digression.*  
(w) *These Indian emmets are some of the biggest of a dog, some of a wolf, of wonderful swiftness, lying in holes under ground amongst the sands of gold, as our emmets do in ant-hills, Herodot. l. 3.*

(x) Cleombrotus the Ambraciot, having read in Plato of the immortality of the soul, threw himself down from an high place, and so died.

As he brought before, Homer against Pythagoras, so now he brings Pythagoras against Homer. (y) A province of Scythia. (z) Pausanias in his *Atticks* says that he is informed by one Mytus, that the round bone of the knee, (which we commonly call the *pan*) of Telamon Ajax was as big as the greatest coit where-with those

that strove in the five exercises of Greece, and therefore called *Pentatbli*, did play: from whence may be gathered the proportion of his whole body. (a) He alludes here to the fable, which says that Jupiter in the likeness of a Swan lay with Leda, and she brought forth an egg, of which were born Castor, Pollux, and Helena. (b) The wife of Priamus, mother to Hector and Paris. (c) At which time she could not in any likelihood be less than 15. Now Hercules destroyed Troy 31. years before the last besieging of it, to which if we add the other ten years of the siege, besides the time between her carrying away by Theseus, and the destruction of Troy by Hercules, it will amount to 56. years, so that by this computation she could not be much younger then Hecuba.

so, that I shall hereafter be in any good estate, (x) I will go straight and hang my self upon the beam thou sittest on.

Cock. That thou canst know by no means: but I, when I was *Euphorbus*, (for thither will I turn my tale again) was a souldier at *Troy*, and slain by *Menelaus*: afterwards in time, I came to be *Pythagoras*; but all the interim, my soul way carryed about with any body to dwell in, untill at the last, my father *Mnesarchus* framed an habitation for me.

Micyllus. I pray thee livedst thou all that time without meat or drink?

Cock. Why not? Micyllus, for those things are convenient for the body only.

Micyllus. Then tell me first what was done at *Troy*; were all things acted as *Homer* reported them to be?

Cock. How could he, Micyllus, know the truth of what was done there: for in the time of those wars, he was a camel in (y) *Bactria*: I for my part, in these matters can inform thee how much he overshot himself: for neither was (z) *Ajax* so mighty, nor (a) *Helén* so fair as he would have them to be; only, I remember she had a long white neck, whereby may be judged, she had a swan to her father: but her other beauty, it was worn with age, for she was almost as old as (b) *Hecuba*. (c) For first *Theseus* took her away with him, and kept her in *Aphidna*; and he lived in the time of *Hercules*. Now *Hercules* destroyed *Troy* before, in our fathers time which then lived: whereby we may conjecture of her age. These things, when I was very young, my father *Panthus* was wont to discourse of unto me, who said that he had seen *Hercules*.

Micyllus.

*Micyllus.* But was *Achilles* so worthy a man as the speech is? or is that also a fable?

*Cock.* I never met him in the field, *Micyllus*, neither can I so perfectly describe the *Grecians* unto thee, because they were our enemies: (d) but I easily slew his friend *Patroclus*, for I thrust him through with a spear.

*Micyllus.* But with far more ease did *Menelaus* kill thee, and that soon after; but enough of these matters: tell me now somewhat concerning *Pythagoras*.

*Cock.* Without doubt, *Micyllus*, I was a subtle fellow, (for I will tell thee the truth plainly) and not unlearned, nor ignorant of the most commendable arts: (e) for I went into *Egypt*, to be instructed in wisdom by their Prophets, where I secretly learned the books of (f) *Orus*, and *Isis*: from thence I sailed into (g) *Italy*, and delivered such doctrine to the *Græcians*, that dwelt there, that they honoured me as a God.

*Micyllus.* I have heard no less my self; thou also taughtest that men when they were dead should revive again, and shewdest unto them a (h) knuckle bone of gold, but what came in thy head, so straightly to forbid the eating of flesh and beans?

*Cock.* Ask me not that question, good *Micyllus*, I pray thee.

*Micyllus.* Why so?

*Cock.* Because I am ashamed to tell the true cause thereof.

*Micyllus.* Be not abashed to tell it me that am thy fellow and friend: for I will now no longer account my self thy master.

*Cock.* O *Micyllus*, it was no point of sound wisdom

(d) He falsely boasteth the killing of *Patroclus*, who was wounded by *Euphorbus*, but slain by *Hector*. *Iliad*. 16. v. 826.  
(e) Divers of the ancient Philosophers, traveled into *Egypt*, and *Chaldaea*, because in former times learning flourished in those parts.  
(f) *Orus*, or *Horus* was the son of *Isis* and *Osiris*: these three were the first that instructed the *Egyptians* in the knowledge of letters: and therefore honoured by them as gods: they likewise invented the way of writing in Hieroglyphicks,

expressing what they meant by the shapes and figures of living things, &c. In which kind of writing, all their secret and mysterious knowledge was recorded, which they so highly revered, that they thought it irreligious to profane it with a common character. (g) How *Pythagoras* set up School in *Italy*, and by what precepts and ceremonies his scholars were distinguished from other Sects, see *Diog. Laert.* in his life, *Gellius*, *Justine*, *Livie*, lib. 1. (h) It is said that the naked hippo of *Pythagoras* being discovered, seemed to be of pure gold: *Hermippus* of *Pythagoras* in *Laertius*.



Things that  
are new &  
strange, are  
always  
most adm-  
red.

(i) Certain  
cities of  
Italy, a-  
mongst  
whom Py-  
thagoras  
lived.

(k) Peri-  
cles a  
great no-  
bleman and  
general of  
the Athe-  
nians, was  
sotaken  
with the  
beauty and  
eloquence  
of this  
Aspasia,  
that he  
married  
her, and as  
some think,  
for her sake  
only under-  
took the  
Samian  
war.

(l) Ne-  
cron. i.

(m) How  
Caneus  
the son of  
Elacus,  
was chang-  
ed from a  
fair wo-  
man to a  
man, see  
Ovid. Met.  
lib. 12.

that moved me to it : but when I considered, that if I should prescribe any common form of doctrine that was agreeable to other mens rules, few would be drawn to follow it, because it was not strange ; I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appear : and this was the cause that I devised those new rules, that divers men having diverse opinions of them, might all of them remain doubtful and uncertain of the meaning, as they did in those dark and double intending oracles.

*Micyllus*. Seest thou ? thou hast partly made a fool of me, as well as thou didst of those (i) *Crotonians*, *Metapontians*, *Tarentines*, and such like simple fellowes which followed thy precepts, and walked in those erring steps which thou leavest for them to tread in : but when thou didst put off *Pythagoras*, with what body wast thou then inclosed ?

*Cock*. I then came to be (k) *Aspasia*, that famous strumpet of *Miletus*.

*Micyllus*. I am ashamed to hear : Why *Pythagoras*, among all other beasts, wast thou also a woman ? the time hath been, gentle *Cock*, that thou wast an Hen, and laidst an egg, when thou wast *Aspasia* and got with child by *Pericles* ; then didst thou card and spin, and do all other work as women ought to do.

*Cock*. All this did I ; and not I only, but before me both (l) *Tiresias*, and (m) *Caneus* the son of *Elates*, were both men and women ; therefore if thou deride me for that, thou scornest them as much.

*Micyllus*. And which was the merryer life of the two ? when thou wast a man, or when thou wast got with child by *Pericles*.

*Cock*. Dost thou not know how dangerous a question this is, and what punishment *Tiresias* himself had for asfoyling it ?

*Micyllus*.

*Micyllus.* Well, though thou resolve it not, (n) yet hath *Euripides*, in my judgement sufficiently determined this doubt, who saith, he had rather bear a sheild in battel three times, then bear a child once.

*Cock.* When thou art in childbed, *Micyllus*, I will then put thee in minde of this question; for thou likewise shalt oftentimes become a woman in the circuit and compass of thy lives.

*Micyllus.* Is it not a death to thee, *Cock*, to think all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*, (o) and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then? a man, or again a woman?

*Cock.* I was (p) *Crates* the *Cynick*.

*Micyllus.* Mighty gods, what a transmutation was that from a whore to a Philosopher?

*Cock.* And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cow, and a frog, and a thousand things else: for it would be long to rehearse them all. Lastly, I have been a *Cock* oftentimes, for I delighted in that life, and served many, \* both Kings, poor men, and rich men, and now am come to be thy *Cock*, where I daily laugh to hear thee complain and grudge at thy poverty, and think so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oppress'd, thou wouldst laugh at thy self, for ever thinking a rich man to be happy.

*Micyllus.* Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loth to offend thee with calling thee sometimes one name, and sometimes another.)

*Cock.* It makes no matter whether thou call me *Euphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these:

(n) In the person of Medea, who being forsaken by her husband Jason, makes a great complaint against mens cruelty and womens misery, and amongst the rest comes out with this:

λέγουσιν ἡμᾶς αἷμα δαιμόνων  
βίον ζωέμεν κατ' οἴκους,  
οἱ δὲ μάστιγι δέει, κακὸς  
οὐρανός.

Ὡς τοῖς αὖτε παῖσιν  
δὲ. Στῆναι δὲ δοῦναι αἷμα  
μαρτύρην τῆς αἰτίας.

We live they say at home from perils free, whilst they do fight at push of pike; but see Their error; for thrice standing to my sheild, I'd rather fight, then once bring forth a child.

(o) *Pythagoras* was very beautiful, inso-much that his scholars supposed him to be *Apollo*. *Laert.*

(p) A Theban Philosopher, scholler to *Diogenes*. \* He returns to the former discourse concerning riches and poverty.

*The inconveniences that attend rich men; and on the contrary, the freedom of the poorer sort in time of war.*

*Their happiness above the rich in the time of peace; Especially where there is a popular government; whereof we may find many examples, both amongst the Romans and Grecians; but chiefly whilst the Commonwealth was governed by the people. The power of the common people when they bear the sway.*

yet thou shalt do best to call me as thou seest me, a Cock, and think it no reproach unto me to be called as a poor bird, for I have the lives of many within me.

*Micyllus.* Then, Cock, forasmuch as thou hast made tryal almost of all kind of lives, and knowest them all, tell me in good sadness, how rich men, and how poor men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

*Cock.* Mark then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars; when news comes that the enemies are in the Country, then hast thou no care neither of the spoiling of thy lands, nor breaking down of thy Parks, nor the wasting of thy Vines: but as soon as thou hearest the trumpet sound, thou lookest about thee, whither to turn thy self for thy safety, and where to be out of peril: but those rich men, what care are they in with all their retinue? they grieve to see from the walls their substance and goods destroyed in the fields: and if any thing be to be brought to the City, they are called to do it; or if a sally must be made against the enemy, they are sure to be formost in peril, alwayes appointed for Captains and leaders in the battel; but thou with a strong pike in thy hand, standest well prepared for thy defence, and ready to take part of the Captains feast, when he sacrificeth to the gods after victory. Again, in the time of peace, thou, as one of the commonalty, goest to the publique meetings in the judgement place, where thou raignest as King over these rich men; for they stand in fear and doubt of thee, and glad to get thy favour with gifts, labouring to make publique Bathes, Playes and Pageants to please thee withall, and thou viewest and examinest them as exactly as if thou wert a Lord; sometimes thou wilt not so much as speak to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should

beguile

beguile thee, nor the thief steal away thy gold, by climbing over thy walls, or breaking up the house: neither art thou troubled with any reckonings, nor demanding debts, nor beating evil servants, nor in care for thine accounts: but when thou hast cobbled a shoe, hast seven half-pence for thy labour: and rising from thy work at Sun-set, (at which time thou mayst bathe thy self, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlick, wherewith thou makest merry, singing for the most part all the day long, and practising Philosophy in thy sweet poverty: this makes thee strong and healthful in body, and able to abide the cold: for labour hardneth thee to withstand courageously those things which other men think indurable, and none of these hurtful diseases can lay hold on thee: for if thou be at any time touched with a grudging of an ague, thou sufferest it not to tarry long with thee, but shakest it off speedily, and drivest it away even with very hunger; so that it soon departs as if it were in fear to stay with thee, when it seeth thee drink cold water so heartily, and not abide the daily cures of the Physicians: but those miserable men, how many evils doth their ill diet bring upon them? as gouts, vomitings, impostumes of the lungs, and dropsies: for these be, as it were, the children of delicate and well furnished feasts. Therefore those men, which like *Icarus*, still soar to get aloft, and seek to approach the Sun, not remembring that their wings are fastned with wax, many times have a grievous fall even headlong into the midst of the sea; but as many as with *Dædalus*, climb not into the skies, nor set their mindes on high places, but flock near the ground, that their wings may sometimes be moistned with salt water, those men for the most part fly in safety.

*Micyllus.* Thou meanest orderly and discreet men.

*Cock.* For the others, thou knowest what shameful wracks and falls they have been subject to. As

(q) *Cræsus*,

*The benefit  
of a labour-  
ing life, and  
hard diet.*

*The dis-  
eases and  
evils that  
proceed  
from riot-  
ousness.*

*Icarome-  
nipp. c.*



(q) The rich Lydian King, overcome by Cyrus the Persian, & being ready to be burnt, at his earnest prayers to Apollo, the fire was quenched with a great shower of rains, and so was saved. Herodot. lib. 1.

(r) The younger tyrant of Sicily.

The unhappy condition and estate of Tyrants.

(q) *Cræsus*, who had his plumes pluckt by the *Persians*, and by them laughed to scorn, when he was cast on the pile of wood ready to be burnt: (r) likewise *Dionysius*, being deposed from his Kingdom, taught a Grammar School in *Corinth*, and after so pompous a reign, was forced to teach children to read for his living.

*Micyllus*. But tell me Cock of thine own life, when thou reignest, (for thou also, as thou sayest, hast been a King) what experience thou hast of a Kings life. I think thou wast then filled with all kinde of felicity, because thou didst possess that which was the head and spring of all pleasures.

*Cock*. Good *Micyllus*, give me no cause to remember it: I was then so miserable a wretch, that I tremble to hear of it: indeed as thou sayest, to those that beheld me outwardly, I was thought to be happy and fortunate, but within me I had infinite millions of miseries dwelling and abiding.

*Micyllus*. And what were those? for it is strange it should be so, neither can I believe it.

*Cock*. I reigned, *Micyllus*, over no small region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of Cities, to be accounted amongst the most flourishing Kingdomes: many navigable rivers ran through it, the sea yeilding many commodious havens, and stations for ships: I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong Navy, coin innumerable, plenty of gold plate, and all other things belonging to the pomp of a Kingdom in great abundance. When I went abroad, many honoured and revered me, as if they had seen a deity: they would run one over another to have a sight of me, and climb up the house tops, thinking it a great matter to have a full view of the Chariot, the purple robe, the diadem, of those that went before, and those that followed: but I alone, knowing how many things did

did trouble and disquiet me, could not but condemn them of folly, and bewail mine own misery. For I compared my self to such gallant Images and *Colossus's*, as *Phidias*, *Myron*, and *Praxitiles* have carved; for they in outward shew resemble the shapes of *Jupiter*, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearl; having either thunder or lightning, or the three forked mace in his right hand: But if thou stoop down to see what is within them, then thou shalt discern the bars, the wedges, the nails wherewith the whole body is fastned and buckled together: the pieces of wood, the pins, the pitch, the mortar, and such like filth wherewith it is filled within: beside the multitude of flies and spiders that have their dwelling there: such a thing is a kingdom.

*Micyllus*. Now compare the mortar, bars, and wedges, to the inner part of a kingdom, and shew what likeness the filth of the one hath to the other (if there be any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderful Image of *Colossus*: for indeed either of them have a seemly outside: tell me therefore now, what resemblance there is between the one and the other for their inward parts.

*Cock*. \* What should I rehearse unto you, *Micyllus*, their fears, griefs, and suspicions; the hatred and conspiracies of those that are nearest to them; their short and unsound sleeps; their fearful dreams, their variable thoughts, and ever evil hopes; their troubles and vexations, their collections of money, and judgement of controversies, their military affairs, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dream, but they are compelled alone to have an eye in all things, and a thousand busineses to trouble them. Great *Agamemnon* the son of *Atreus*,  
L could

Three famous Carvers.  
The resemblance of a Tyranny.

Their troubles and vexations.  
Iliad. 10.  
v. 1.

(f) Cræsus sending to the oracle at Delphos to know something concerning his son that was dumb, was answered that he had no great reason to desire that his son should speak; for that day in which he should first hear it, would be the most unfortunate to him that ever he saw, which fell out accordingly; for Sardis his regal City being taken by Cyrus; a common souldier of the Persians meeting with Cræsus and his son, not knowing him to be the king, was about to kill him, at which his son that was dumb before, suddenly cried out, Do not kill Cræsus. Herodot. l. 1.

(c) A Persian Captain that took part with Cyrus, against his brother Artaxerxes. Plut. (u) Dionysius the younger. (w) Son of the chief captains of Alexander the great, who sharing his dominions amongst them after his death, fell at length to deadly hatred and bloody wars with one another. Necrom 10. (x) A sturdy thief slain by Theseus king of Athens; he is feigned by the Poets continually to roule a great stone in hell. (y) King of the Mylians.

could not enjoy a quiet nights rest for the cares that occupied his head, no not when all the Grecians else were asleep: what a grief was it to the (f) Lydian king to have his son dumb: how did (c) Clearchus vex the Persian Artaxerxes, when he mustered souldiers against him, to serve his brother Cyrus? (u) another was offended at Dion, because he used but private speeches with the Siracusians: another was troubled to hear but (w) Parmenio praised: Perdiccas envied Ptolomy, and Ptolomy, Seleucus: but if there be but some speech of a rebellion, Lord, what fear are they in then, if they see any three or four of their guard talking together! But the greatest misery of all is, that they alwayes suspect those most, that are their greatest friends, still looking for mischief at their hands. One is poysoned by his own child; and he again used in the same sort by his friend: and he too perhaps within a short time, served with the same sawce by another.

Micyllus. Fie upon them; what horrible things are these, Cock! I see now, it is a far safer kind of life for me, to labour at cobling shooes, then to drink out of a golden cup, poyson and venom mixt with the wine. The greatest danger I am in, is least my paring knife should run awry in cutting my leather, and so hurt some of my fingers. But those men make deadly banquets one for another, daily inuring themselves to infinit villanies: but when they are once fallen, then they rightly resemble, in my opinion these players of Tragedies: amongst whom, a man may see many that for a time bear the persons of Cecrops, (x) Sisyphus, or (y) Telephus, having crowns on their heads, swords with Ivory hilts, glistering hair, and cloakes embroidered with gold; but if (as it chanceth sometimes) any of them be beaten and thrown down upon the stage, then is he a laughing

stock

stock to all that see him, when his vizard and his crown shall be torn in pieces; the blood running down from his broken pate, and his nether parts turned up, shewing his patcht and beggarly cloathes, with his buskings illfavouredly buckled upon his legs, and far unmeet for his feet. Seest thou, good Cock, what a similitude thou hast taught me to make? for when thou wast a king, thy estate was like unto this: but when thou becamest a horse, or a dog, or a fish, or frog, how couldst thou away with this kind of life?

*This similitude is often used by Lucian.*

*Cock.* Thou movest a question that would ask long speeches, and not to this present purpose: but the sum of all is this: I could find no life to be so full of trouble as the life of man, if it be considered only according to the natural inclination and uses thereof: for thou canst not find either an horse to be a usurer, or a frog a back-biter, or a crow a sophister, or a gnat voluptuous, or a cock lascivious, and so of all the rest: for those vices which ye are daily subject unto, thou canst not perceive in them.

*He concludes man to lead the most unhappy life, because the most vicious of all creatures.*

*Micyllus.* Herein thou sayest true indeed Cock, neither will I for my part be ashamed to tell thee what cares I have endured: for never could I yet put out of my mind, the desires I had from my youth to become rich, but even in my dreams I have gold often presented unto mine eyes: and chiefly this knave *Simon* doth anger me at the heart, to see him live in such wealth.

*Cock.* I will soon ease thee of that grief, *Micyllus*, and therefore rise up now whilst it is night and follow me: I will bring thee to *Simon* himself, and to the houses of other rich men, that thou mayest see what case they are in.

*Micyllus.* How canst thou do it? for their gates are now shut; and wouldst thou have me break thorough their walls?

*Cock.* No *Micyllus*, but *Mercurie*, (a) to whom I am consecrate,

(a) Certain creatures have been thought by the antients to appertain peculiarly unto each of the gods, and therefore consecrated to them, as the Eagle to Jupiter, the Peacock to Juno, the Grasshopper to the Muses, & the Cock to Mercurie. Why, see above.



secrete, hath given a certain property to the longest feather of my tail, that which is so weak, that it bends downwards.

*Micyllus*. But thou hast two such feathers.

*Cock*. Then it is that on the right side; for whomsoever I shall suffer to take it, as oft as I will, he may open therewith any door, and see any in the house, and not be seen himself.

*Micyllus*. I think, *Cock*, thou goest about to cheat me now with some tricks of Legerdemain: for if thou suffer me once to have it, thou shalt soon see all *Simons* goods in my house; for I will bring them away as fast as I can, and make him halt again of his old sore, and glad to set on patches to get himself drink.

*Cock*. That thou mayst not; for *Mercury* hath commanded me, that if he which hath the feather go about any such matter, I should presently crow out and make him taken.

*Micyllus*. That is very unlike, as if *Mercury* being so cunning a thief himself, would mislike the same in another; yet, let us go: for I will abstain from the gold, if I can.

*Cock*. First, *Micyllus*, pluck off that feather: but what meanest thou to pull them off both?

*Micyllus*. Because I would be sure to have the right, and thou the less deformed: else, the one half of thy tail would be as it were maimed.

*Cock*. Be it so then; but shall we go first to *Simon*, or to some other rich man?

*Micyllus*. Nay to \**Simon*, I pray thee, because he was so proud of his riches, that he would have had his name longer by two syllables: see, we are at his gates already, what shall I do with this feather?

*Cock*. Put it into the lock.

*Micyllus*. I have done so: O *Hercules*, how the door openeth as it were with a key!

*Cock*.

The Poets  
feign Mer-  
cury to be  
the Patron  
and Prote-  
ctor of  
thieves.

\* Simoni-  
des for  
Simon.

*Cock.* Dost thou not see him now watching about his reckonings ?

*Micyllus.* Yes, I see him sit by a small dim light : and how pale he looks ! I know not why : unless he pine and consume himself with cares, for I have not heard that he hath been sick.

*Cock.* Harken what he saith, and thou shalt know the whole matter.

*Simon.* \* These seventy (a) Talents, I have hid safe enough under my bed, and no man knows where they be : but the sixteen Talents, *Sofylus* the horse-keeper saw me when I hid them under the manger : yet he is one that hath no great care of the Stable, and but a loyterer in his business, and like enough to steal a greater sum then that from me : but how should *Tibias* be able to buy so much poudered meat, as he did yesterday ? they say also, that he bought an ear-ring for his wife that cost him five groats : certainly, they be goods stolon from me, that these men do thus waste and consume : and my plate here, methinks, being so much of it, stands not very safely, and I fear lest some false knave or other will break down my wall and take it away : many do envy and seek to deceive me, and chiefly my friend *Micyllus*.

*Micyllus.* Thou lyest like a knave : thou thinkest I am like thee, that stole away my pitcher under thy cloak.

*Cock.* Peace *Micyllus*, lest we be taken.

*Simon.* It is good to be wary of that watchful fellow, therefore go I round about my house, and search every corner ; who is there ? I see thee well enough ; thou wouldst fain break into my house, but thou art hapned against a pillar. That is good luck : I will go and tell my gold over again lest any slipt by before. See, I hear some noise again : as I live, all men are set against me, and lay wait for me : where is my wood-knife if I chance to take the thief : now will I go bury my gold again.

*Cock.* This is *Simons* life, *Micyllus* ; let us go now to some other

\* He describes the cares and perplexities of rich men, with their wonderful distractions.

(a) There are divers sorts of talents, as the Egyptian, Syrian, Antiochian, Syracusan, &c. but that which is most commonly understood by authors, is the Attike talent, the value whereof amounts to 600. French crowns. Budeus de asse.

Diogenes  
the Cynick  
being asked  
the reason  
why gold  
looks pale,  
answered,  
that it was  
for fear, be-  
ing there  
are so many  
that lay in  
wait to  
catch it.

other place, for there is but a little of the night left.  
*Cock*. O wretched creature! what a life leads he? I wish all mine enemies rich in such sort: I will give him one box on the ear, and then be gone.

*Simon*. Who strake me now? alas poor wretch as I am: there are surely thieves in my house.

*Micyllus*. Cry out, watch, make thy face as pale as the gold: pine away thy self. Now *Cock*, if thou wilt let us go see *Gniphon* the usurer, he dwelleth not far hence: lo, his door openeth of it self.

*Cock*. Mark then how carefully he watcheth to account his gains upon his fingers ends, consuming himself in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or fly.

*Micyllus*. I see that miserable foolish fellow well enough, who in this very life is in no better estate then a fly or a gnat: how hath he withered himself away with reckoning! but let us go to another.

*Cock*. To thy old friend *Eucrates*, if thou wilt: his door is open, therefore let us go in.

*Micyllus*. All these riches were lately mine.

*Cock*. Dost thou still think upon thy Dream of riches? behold *Eucrates* himself, that old man, lying with one of his servants.

*Micyllus*. I see most abominable beastliness, and most unnatural filthiness, not befitting any man to commit: behold also his wife in another corner of the house, playing the adulterous harlot with her Cook.

*Cock*. Wouldst thou wish then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heir of this his wickedness?

*Micyllus*. No certainly, *Cock*, rather would I die for hunger, than do such villany: farewell gold and dainty fare: I have more riches, possessing but two half-pence, than they that are in continual fear to be rob'd by their servants.

*Cock*

Cock. So then let us now be gone to our own home, for the day is ready to break; the rest I will acquaint thee withall at another time.

*The Conclusion.*

THE  
IN FERNAL FERRIE,  
OR  
THE TYRANT.

Cha. **T**Hou seest, (a) *Clotho*, our Barge hath been ready this good while, and all things prepared, meet for our passage: the pump is cleansed, the top-mast is reared, the sails are spread, and all the oars bound fast in their places, and there is no let in me, but that we may weigh Anchor and be gone: only *Mercury* playes the loyterer, who should have been here long ago, which makes our vessel, as you see, unfraught with passengers: otherwise we might have crost the River three times by this: it is now well in the afternoon, and we have not gotten one half-penny this day: I am sure *Pluto* will think the stay was in me, and I must bear the blame for an others default: whereas, that honest man (b) *Mercury*, whose office it is to conduct unto us those that are dead, as if he had drank upon earth of another fountain of (c) *Lethe*, hath quite forgot to come back again unto us, but is either (d) trying masteries with some youths that are his companions, or is playing upon his Harp, or is framing some speech or other, wherein to expresse his vanity, or perhaps practising to place the thieves as he comes along, for that is a main point of his profession: but we suffer him to have his own will so

(a) One of the three fatal Sisters. *Atropos*, *Clotho*, and *Lachesis*, the daughters of Night & Erebus.

(b) Being the Messenger of the gods.

(c) A River in hell, which whosoever drinks of, forgets all that hath been done in his life time.

(d) These qualities

appropriate to *Mercury*, because they that are born under this Planet, are naturally thus addicted. He is placed by the Poets between heaven and hell, because he is the God of speech; by the use of which, there is a mutual commerce betwixt those of the highest and the lowest rank. — & jus per limen utrumque Solus habet, gemitoque facit commercia mundo. *Claud.*

much,



much, that he cares not whether ever he come among us, though he belong half to our dominion.

*Clotho*. Thou knowest not, *Charon*, what important business may be imposed upon him, being one *Jupiter* makes so much use of in his superiour affairs, by whom, you know, he is to be commanded.

(f) *Necromancy*.

*Charon*. But yet, *Clotho*, he ought not so extreemly to domineer over his fellow-officers, who never offer to detain him when he hath occasion to absent himself: but I know the cause why: for we have nothing with us, but the hearb (f) *Asphodelus*, with the oblations, parentations, and memorial sacrifices for the dead: the rest is all obscure clouds, mists, and darkness, whereas in heaven all things are perspicuous and clear; there they have *Ambrosia* by the belly, and *Nectar* their fill; and therefore I cannot blame him, if he like that place the better, for which he goes from us, he flies away as fast, as if he were to make an escape out of a Goal; but when his turn is to come hither, he is as slow and dull, as if he came with no good will.

*Clotho*. Be patient, good *Charon*, he is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats: but how hapneth it, that one amongst them is bound, another comes laughing? a third I see with a scrip about his neck, and a staff in his hand, casting a stern countenance upon them, and hastening them forwards: and see you not *Mercury* himself, how he swears, and how his feet are all covered with dust, how he pants and blows, scarcely able to take his breath? What's the matter with thee *Mercury*? what makes thee so earnest? and what hath troubled thee so long?

*Mercury*. Nothing, *Clotho*, but following this paultry fellow, that ran away from me so far, that I thought I should not have seen you to day.

*Clotho*.

*Clotho.* Who may he be? or what was his meaning in running away?

*Merc.* You may soon know that, because he would rather live still, than be amongst you: he is some King or Tyrant, I know by the moan he makes, and the matter of his laments, crying out that he is deprived of some incomparable and unspeakable felicity.

*Clotho.* Did the fool think by running away to attain to life again, his thread being wholly spun up, and quite cut asunder?

*Merc.* Run away, sayest thou? nay, if this honest fellow here with the staff, had not help me to take and bind him, I think he would have made an escape from us all; for since the time that *Atropos* delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arse, and to pitch both his feet against the ground so fast that we had much ado to get him forwards. Sometimes again he would speak us fair, intreat and beseech us to bear with him a while, promising us great rewards, if we would do so much for him: but I would give no ear to his impossible petition: and when we were come to the very mouth of the passage, where I used to deliver to (g) *Æacus* the dead by account, and he to take the number of them, according to a bill sent unto him from your Sister, I know not how this paultry fellow, had privily given us the slip, and I was one too short of my tale: with that *Æacus* casting an angry countenance upon me; *Mercurie*, said he, practise not to play the thief with all that comes to your hands: you may sport your self enough in this kind, when you are in heaven: the number of the dead is certain, and you cannot deceive me in that: you see there are set down in your Bill 1004. and you have brought one too short of the number, unless you say, that *Atropos* did misreckon you: I blushing at this speech of his, suddenly cal'd my self to mind what had happened upon the way; and looking

*Tyrants  
very un-  
willing to  
die.*

(g) *Rhadaman-  
thus, Mi-  
nos, and  
Æacus,  
were all  
three  
Kings, for  
their justice  
called the  
Sons of  
Jupiter;  
and for  
their sin-  
cerity,  
fained by  
the Poets  
to be  
Judges in  
Hell.*

M

about

(h) A  
Promon-  
tory of La-  
conia, from  
whence, as  
the Poets  
fained,  
there was  
a passage  
into H. ll.

about me, this fellow was not to be found : then I knew well enough he was fled, and after him I followed as fast as I could the direct way that led towards the light, and this good honest man followed after of his own mind, and we ran together, as if we should have run for a wager, and at the last overtook him, just when we were come to (h) *Tenarus*, so near was he got to make an escape.

*clotho*. Then *Charon*, *Mercurie* may well be excused for any negligence committed in this service.

*Mharon*. But why do we still trifle out the time, as if we had not loitered enough already ?

*clotho*. Come on then, let them come aboard ; I will sit upon the ship-ladder, as I was used to do, and taking the scrowl in my hand, examine every one that enters, who, and whence he is, and by what means he took his death. And thou, *Mercurie*, receiving them at my hand, place them in order accordingly : but let yong infants take the first turn, for they are not able to answer for themselves.

*Mercurie*. Here Ferryman take them to thee, in number three hundred with the fondlings.

*Charon*. O brave, here's a quarrie indeed : thou hast brought them rotten that were never yet ripe.

*Mercurie*. Shall they come next, *clotho*, that were past being mourned for ?

*clotho*. \* Old men thou meanest, do so if thou wilt, for what should I trouble my self to examine matters past before the time of (i) *Euclide* ; All ye that exceed the age of three score years, make your appearance ; what's the matter ? they are so deaf with age they cannot hear me ; Nay then take them without more ado, and away with them.

\* Because  
their death  
comes not  
unexpected-  
ed, and  
therefore  
not so much  
to be be-  
wailed.  
(i) This  
*Euclide*  
was gover-  
nour of  
Athens

presently after the 30. Spartans that ruled over them were cast out, in the time of whose tyranny, many out-  
rages were on all sides committed, insomuch that having now regained their former liberty, to take away all  
remembrance of past injuries, and so establish peace and quietness amongst themselves, they by a general consent  
enacted, that whatsoever had been done in Athens before the time of *Euclides* government, should stand  
utterly void, and not so much as be questioned or spoken of, and hence it seems the Author takes the pro-  
verb.

*Mercurie*.

*Mercurie.* The next art four hundred lacking two : all mellow and full ripe, gathered in good time.

*clotho.* Indeed these are well withered : now *Mercurie*, bring those that are hurt and wounded, and tell me first how you came by you deaths : but it were better for me to peruse my scroul, and see what is set down of them ; yester day there dyed in fight in the country of *Media*, four score and four, and with them *Gobares*, the son of (k) *Oxyartes*.

*Merc.* Here they are ready.

*clotho.* Seven that kill'd themselves for love, and (l) *Theagenes* the Philosopher, for his whore at *Megara*.

*Merc.* They are all at hand.

*clotho.* Where is he that was killed by his wife, and he that made him cuckold ?

*Merc.* You may see him the next man to you.

*clotho.* Then bring those that took their death by course of Law : I mean that were hanged, or prest to death : and those eleven men that were kill'd by thieves, where are they *Mercurie* ?

*Merc.* The wounded men which you see are they : but is it your pleasure that I should bring in the women also ?

*Cloth.* What else ? and they that perished by shipwrack, for they all died together, and in the same manner : put them together also that died of an ague, and with them *Agathocles* the Physician : but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard eggs, and raw fish, at the (m) Feast of *Hecate* ?

*Cyniscus.* (n) Ready long since, good *clotho* : & what have I offended, I pray you, that you should let me continue alive so long ? you have suffered my spindle to run on,

(k) *A*  
King of the  
Bactrians.

(l) He  
brings these  
particulars,  
not as  
things truly  
done,  
but to shew  
the various  
means  
and causes  
of mens  
ends, and  
that neither  
the  
name and  
reputation  
of a Philo-  
sopher can  
free a  
man from  
vice or  
passion,  
nor the  
practice  
and skill  
of a Phy-  
sician se-  
cure the  
professour  
from sick-  
ness or  
death.

(m) It  
was a  
custome  
among the  
Greeks,  
to celebrate

the supper of *Hecate*, called also the *Eleusine Feast*, every new moon in this manner : The rich men set forth at night into the streets bread, fish, hard eggs, and lupines or fig-beans, which was eaten, and carried away by the poor, and this Supper was thus prepared in every part of the town, where three wayes met together, because that *Hecate* is called *triformis*, tripple-shaped, being feigned by the Poets to be *Diana* on earth, the Moon in heaven, and in hell *Proserpina*. (n) In the person of this *Cyniscus*, who was a Cynick, he here commends that sort of Philosophers for their strictness of life, and resolution in death, of whom it seems he was far better opinioned than of the rest.



till the quill was almost quite spun up : and I was many times minded to cut the thread in sunder, and come to you : but I know not how, it was more then I could do.

*Clotho*. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

*Cinyfusus*. Not I, unless this fellow that is bound may be embarkt before me : for I fear he will overcome thee with fair words.

*Clotho*. Let me see : what is he ?

*Mercury*. (o) *Megapenthes*, the son of *Lacydes*, the Tyrant.

*Clotho*. Come a-boord, sirrha.

*Megapenthes*. Not so, good Lady *Clotho*, I beseech thee forbear me, suffer me to ascend again a little while, and then I will come to you of mine own accord without any call.

*Clotho*. What is it that makes thee so willing to be gone ?

*Megapenthes*. (p) Give me leave first to make an end of building my house, which I have left but half finished.

*Clotho*. You do but trifle the time away I say.

*Megapantbes*. I will ask no long liberty of you : give me but one dayes respite, sweet *Clotho*, that I may give my wife intelligence of my money, where I have great store of treasure hidden.

*Clotho*. Content thy self, it shall not be so.

*Megapenthes*. And shall so much gold be lost ?

*Clotho*. Not lost, I warrant you : take you no care for that : for your Cousin *Megacles* shall finger it all.

*Megap*. O disgraceful indignity ! what, mine enemy ? what a base-minded wretch was I, that had not kill'd him before :

*Clotho*. He is the man ; and he shall continue alive after thee forty years and upwards to enjoy thy Concubines, thy apparel, and all the gold thou hadst.

*Megapenthes*. This is an intolerable abuse, *Clotho*, to bestow what was mine upon mine enemy.

*Clotho*. I beseech you, Sir, did not you come by *Cydimaclus*

(o) In the person of *Megapenthes* he describes the miserable & wretched condition of Tyrants.

(p) It seems to be spoken in imitation of Homers *Proteus*, *Iliad*. 2. v. 702. of which hereafter in the *Surveyors*. a.

clus goods by murthering him, and cut his childrens throats also, before the breath was out of his body?

*Megap.* But now they were mine.

*Clotho.* And it may suffice you have enjoyd them so long.

*Megap.* A word with you, *Clotho*, in your ear; I would fain speak with you so that no man else may be within hearing: friend, off a little I pray you: If you will give me leave to run away, I promise to bestow upon you a thousand talents of wrought gold, before this day be at an end.

*Clotho.* What a fool art thou, to have any thought of gold or talents!

*Megap.* I will give thee two standing cups more into the match, if thou wilt, which I got by killing *Cleocritus*; either of them weighs an hundred talents of molten gold.

*Clotho.* Away with him, for he looks as if he would never come on willingly.

*Megap.* I beseech you be good to me: the City wall, and the Harbour for shipping which I was about to make, are not yet finished: if I had lived but five dayes longer, I should have made an end of them both.

*Clotho.* Content thy self, the wall shall be made up by an other.

*Megap.* Yet let me obtain one request at your hands, which is so reasonable that you cannot deny it.

*Clotho.* What may that be?

*Megap.* Let me live but so long as to subdue the *Pisidians*, and bring the *Lydians* under tribute, and erect a sumptuous monument for my self, whereupon I may engrave all the great and warlike exploits that have been performed by me in my life time

*Clotho.* I thank you sir; is this your one dayes respite? why twenty years will not serve his turn for this.

*Megap.* I will give you pledges for my speedy return: or if you will, I will pawn my favorite to answer for me, man for man.

*Clotho.* O villain, how often have I heard thee wish, that he might be thy survivor!

*Megap.*

LUCIAN'S *Dialogues.*

*Megap.* I have wished so indeed in my time, but now I am better advised.

*Clotho.* Thou shalt have him here with thee before it be long, for thy next successor will be sure to make a hand with him.

*Megap.* Yet, good Destiny, deny me not this one thing.

*Clotho.* What is that?

*Megap.* I would fain know what shall betide after my death, and in what manner things shall be carried.

*Clotho.* Hear me then to thy further vexation: *Midas* thy bond-slave shall marry thy wife, for he hath kept her this many a day.

*Megap.* That Villain? whom I by my wifes perswasion made a free-man,

*Clotho.* Thy daughter shall be one of the next Tyrants Concubines: the Images and Statues which the City aforetime erected for thine honour, are all overthrown, and derided by every one that looks upon them.

*Megap.* Have I no friends then, that were offended to see me so abused?

*Clotho.* What friend hast thou? or for what just cause could any man be thy friend? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of fear or hope, as friends to thy Sovereignty, and observing the time only?

*Megap.* Yet would they run on heaps to the place where they heard I was to dine, and with loud acclamations wish me all happiness, every one protesting himself ready, if it were possible, to die before me, insomuch that they took their oaths and sware by my name.

*Clotho.* Therefore one of the number, vvho feasted you yesterday made a quick dispatch, and gave you a drench for your last, vvwhich sent you hither.

*Megap.* Methought indeed it vvvent dovvvn somevvhat bitter: but vvhat reason had he to use me so?

*Clotho.* You propose many questions, but you are to go about another matter.

*Megap.*

It hath been  
always the  
use of pa-  
vities and  
flatterers, to  
swear by  
the names  
of Princes:

*Megap.* Yet there is one thing, sweet Destiny, that vexeth me more then all the rest, and puts me into a longing to recover the light again for a while.

*Clotho.* And what may that be? some great matter I warrant you.

*Megap.* My man *Carion*, as soon as he saw I was dead, about sun-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto me) and pulling to the door after him, took his pleasure of my Concubine *Glycerie* (whom I think he had kept long before) as if there had been no man present: and when he had satisfied his desire, he looks back upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause: and with that he pull'd me by the beard, and gave me a box on the ear; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, he went his wayes. I was vehemently kindled against him, but knew not what to do to him, for I was stiff and cold: but that cursed chambermaid of mine, as soon as she heard the noise of some that were coming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the room: but if I could catch them.

*Clotho.* Threaten not too much now, but away your self: for it is time you should be brought to the bar.

*Megapenthes.* And who dare be so bold, as to give sentence against a King?

*Clotho.* Against a King, no man: but against a dead man, *Rhadamanthus* will do it, whom you shall quickly find to be just, and one that will give every man his due: but now make no longer stay.

*Megapen.* (q) Sweet destiny, make me a private man,

*Ulysses.* Hom. Od. II. v. 488. Μὴ δὴ μοι θάνατον γὰρ παρὰ δαίμονα φέρειν· Ὀδυσσεύς· Βυλοῖμην κ' ἐσθέρην  
 ἴων ἐν τελευτῇ λέγει· Ἄνδρα παρ' ἀλλήρου, ὃ μὲν βίον πολλὸν εἶη, ἢ πᾶσι νεκρῶσι μὲν ἐδιδούσιον ἀνδρῶν.  
*Renown'd Ulysses, name not death to me, A plowman far, or slave I'd rather be To some poor man that pines*  
*for want of bread, That have dominion over all the dead.*

(q) The  
 like is spo-  
 ken by the  
 ghost of  
 Achilles to

make



make me a poor man ; nay, make me a slave instead of a formerly King, so that I may revive again.

*Clotho.* Where is the man with the staff ? and thou *Mercury*, take him between you, and hoysse him into the ship : for he will never come of himself.

*Mercury.* Come Runaway : follow me now : take him to thee Ferry-man, and make him sure to the main Mast.

*Megapen.* By right I ought to sit in the best place.

*Clotho.* Why so ?

*Megapen.* Because when I was a King, I had ten thousand attendants to guard and wait upon me.

*Cyniscus.* Did not thy man *Carion* well then in pulling thee by the Beard, seeing thee to be such a fool ? but now thou wilt finde thy tyrannie bitter enough to thee, when thou shalt taste of this staff.

*Megapen.* And dare *Cyniscus* stretch out his staff against me, whom for the liberty of his tongue, his bitterness and sharp reproofs, I was lately like enough to have nayled to a post ?

*Cyn.* And therefore now shalt thou be nayled to the Mast.

*Micyllus.* I pray you *Clotho*, am I no body amongst you ? or because I am poor, must I therefore be the last that shall be shipt ?

*Clotho.* Who art thou ?

*Micyllus.* (r) *Micyllus* the Cobler.

*Clotho.* Art thou angry because thou tarryest too long ? see'st thou not how much the Tyrant hath promised to give us, to be dismiss'd for a small time, and why should not delay be as welcome to thee ?

*Micyllus.* Hear me, thou best of all the Fates : this kind of (s) *Cyclops* curtesie can never content me, who promised, *Itis* shall be the last man I will eat : for whether I be first or last, the same teeth will still be ready for me : and beside, the cause stands not with me as it doth with

(r) See the Cock.

(s) *Ulysses* being in the den of *Polyphemus*, a Giant that had one eye only, and that in the midst of his forehead, called himself by the name of *Ouranos*, that is, Nobody, obtaining only this

favour in promise from the *Cyclops*, that he should be the last man that he would eat of all his company : but afterwards *Ulysses* having put out his eye, and he crying out for help, being asked who had hurt him, could only answer that Nobody had done it. Hom. Od. 9.

rich

rich men, but rather our conditions, as they say, are in opposition one to another: the Tyrant in his life time seemed a happy man, every man stood in fear of him, every man cast his eye upon him, and he left so much gold and silver, and apparel, so many horses, banquets, beautiful boyes, and comely women behind him, that he had cause to complain, and grieve to be distracted from them; for, I know not how, the soul is as it were glewed to such delights as these, & will not easily be brought to leave them, after it hath been long inured to them: or rather linkt fast in some indissoluble band, which makes them mourn and lament when they are to part from them, and though upon other occasions they are bold and hardy enough, yet are they found to be fearful and timorous, when they are to take this journey in hand, and turn still backwards like a forsaken lover, & covet to behold from a far off what is done in the light, as this vain man lately did, that ran away as he was coming, and thought now to prevail by intreating: but I had no such engagements in my life time, no family, no lands, no gold, no household-stuff, no honour, no statues; and therefore could not chuse but be succinct and nimble; no sooner could *Atropos* give me a beck, but I suddenly cast down my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way, looking still forwards, and nothing behind could recall me, or make me turn again. And in good sadness I see nothing amongst you but pleaseth me passing well; for in that we are all now of equal condition, and no difference betwixt man and man, it gives me a great deal of content; here is no calling for debts, no paying of subsidies, & which is best of all, I shall not here starve for cold in the winter, nor be troubel'd with sickness, nor beaten by my betters: all is peace, and the world turn'd upside down, for we that are

*Poor men  
have no  
attirements  
to make  
them in  
love with  
living:  
and are  
therefore  
far more  
willing to  
leave the  
world than  
the rich.*

N

poor

poor do laugh and be merry, and the rich men lament and mourn.

*Clotho*. I have observed your laughter, *Micyllus*, this good while : what is it that hath made you so merry ?

*Micyllus*. Hearken then to me, most reverent goddess : I dwelt upon earth near unto the Tyrant, & perfectly saw all that he did, and could think no otherwise but that he was a kind of God : for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver ; I could not but think him a happy man ; nay, the very smoak of the dishes that were prepared for his dinner made me almost mad, so that I thought him to be more than a man, and the most fortunate of all other ; yea, to be indued with greater beauty and comeliness than any man else, advanced by fortune the height of a large cubit above all other men : his gate was stately, he vaunted himself proudly, and all he met withall he put out of countenance. But when he was dead and spoyled of all his pomp, me thought I could not chuse but laugh at him, and much more at my self to see what a fool I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his roabs died in the blood of the (t) Fish taken in the *Laconian* Sea. Moreover, when I saw *Gnipphon* the usurer bemoaning himself, & repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them ; leaving them to *Rhodocharis* the unthrif, who was his nearest kinsman, & next heir by the Law ; I knew not how to suppress my laughter, especially, when I bethought my self of his pale complexion, his miserable condition, his careful countenance, and that he was rich only in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honest *Rhodocharis* would soon set (u) flying, But why are we not going ? the rest we will laugh at when we are under sail, and shall see them mourn and weep.

*Clotho*.

(t) *A*  
shell fish,  
called the  
purple.  
Plin. nat.  
hist. lib. 9.  
cap. 36.  
Arist. hist.  
animal.  
l. 5. c. 15.

(u) *That*  
which is  
evil gotten  
by oppressi-  
on and  
usury, the  
next heir  
commonly  
consumes  
in riot and  
prodiga-  
lity.

*clotho*. Come in then that the Barge-man may weigh anker.

*Charon*. Whether go you so fast, firrah? the boat is full already: tarry there, and I will fetch thee over betimes to morrow.

*Micyllus*. I hope, *Charon*, you will not serve me so: leave a man behind thee that is perfectly dead. I will complain to *Rhadamanthus*, believe it; Lord, what ill luck have I! they are all upon their way, and I am left here alone by my self; I cannot do better than to swim after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfepenny to pay for my passage.

*clotho*. What meanest thou by that, *Micyllus*? tarry I say, it is not lawful for thee to pass over in such a fashion.

*Micyllus*. But for all that, I may hap to get over as soon as you.

*clotho*. It may not be so: therefore let us make towards him, and take him aboard: help, *Mercurie*, to hoist him to us.

*Charon*. Where shall he sit now he is here? for you see the barge is as full as it can hold.

*Merc*. If it please you, upon the shoulders of the tyrant.

*clotho*. That will do wondrous well, *Mercurie*, in faith; ascend therefore, and bestride the neck of this notorious villain, and let us be gone with speed.

*Cyniscus*. *Charon*, I cannot chuse now but deliver the truth unto you; half-penny I have none to pay for my fare, and nothing left me but this scrip which you see, and this staffe: but if you will have any service at my hands, either to cast out water or handle an oare, I am ready for it; and I hope you will not be offended, if you find me sufficient and able to row.

*Charon*. Let us have thy help then, and that shall be all I will crave of thee.

*Cyniscus*. Shall we have never a call of encouragement all the way we go?

N 2

*Charon*.



The com-  
plaint of  
the rich.

*Charon*. By all means if thou knowest any mariners song fit for the purpose.

*Cyniscus*. I know many, *Charon*, of that kind ; but here is such crying and howling that it cannot be heard. The rich men : Alas for my goods : alas my lands : wo is me, what a house have I left behind me ? how many talents shall my heir have of me to squander away idly : alas, alas, for my young children : who shall gather the grapes of the vines I set the last year ?

*Merc*. But *Micyllus*, hast thou nothing to lament for ? no man must pass this Ferrie without tears.

*Micyllus*. Away, away, I have no cause in the world to lament, if I may have a good passage.

*Mercurie*. Yet let me hear thee cry a little for fashion sake.

*Micyllus*  
mocks  
them.

*Micyllus*. Why you shall *Mercurie*, if you will have it so : Alas for my leather-patches : alas for mine old slippers : alas for my rotten shoes : wretched man that I am, I shall never more sit without victuals from morning to night : I shall never more go unshod and half naked in the winter, nor my teeth chatter in my head with cold ; who shall have my cutting-knife ? who shall have mine awle ? I think I have done well for my part, for we are almost got to the shoar.

*Charon*. Come on my masters, first pay me your fare before you go any further ; you, and you, and you ; so, I have all now but of *Micyllus* : come sirrah, give me an half-penny from you.

*Micyllus*. I hope *Charon*, you do but jest ; or, as they say, write in the water ; do you hope to have a half-penny from *Micyllus* ? why man, for my part I know not a half-penny whether it be round or square.

*Charon*. A rich voyage ! I have made a good days work of this : but away, that I may go back to fetch horses, oxen, dogs, and other creatures that are to be transported.

clotho.

*Clotho*. Bring them with you *Mercury*, and I will pass over to the further side of the river to bring along with me *Indopates*, and *Herimathres* two Syrians, who are dead in fight one against another about the limits of their lands. *Mercury*. Come my masters, on afore, or rather all in order follow me.

*Micyllus*. O *Hercules*, how dark it is: where is now the beautiful (f) *Megillus*? or how should a man know here which is the fairer creature (t) *Phryne* or *Symmiche*? all are alike, and all of one colour: nothing is either fair or more fair: my thred-bare coat which I lately thought to be such a poor wearing, is now as much respected as the Kings purple robe, for they are both un-apparent, and drencht in the same degree of darkness: but *Cyniscus* where art thou?

(f) A beautiful young man of Corinth.  
(t) Two Grecian strumpets.

*Cyniscus*. I tell thee I am here, *Micyllus*, and if thou wilt, let us go together.

*Micyllus*. With all my heart: give me thy hand, and tell me good *Cyniscus*, for thou hast been initiated into the (u) *Eleusinian* ceremonies, do not they much resemble the manner of this place?

(u) The feasts of Ceres which were always solemnized by night.

*Cyniscus*. As right as may be: but see here is one coming towards us with a torch in her hand: what a terrible grim countenance she hath: is it not one of the Furies?

*Micyllus*. It should seem so by her shape:

*Mercury*. Here, \* *Tisiphone*: take these with thee, in number a thousand and four.

\* One of the Furies, whose special office it is to punish murder.

*Tisiphone*. I can tell you, *Rhadamanthus* hath tarried for you this good while.

*Rhadamanthus*. Bring them near *Fury*, and do thou *Mercury* make a proclamation, and call them by their names.

*Cyniscus*. Good *Rhadamanthus*, for thy dear Fathers sake, let me be the first that shall be examined.

*Rhadamanthus*. Why so?

*Cyniscus*. I have occasion to accuse some of the company, of misdemeanours committed by them in their life time:  
and

and my testimony will not be taken, untill it be first known what I am my self, and in what manner I have led my life.

*Rhadamanthus*. And who art thou?

*Cyniscus*. *Cyniscus* good sir, by profession a Philosopher.

*Rhadamanthus*: Come near then, and be the first that shall undergo our sentence: call his accusers.

*Mercury*. If any man have any thing to say against *Cyniscus*, let him come into the Court: no man appears: but yet, *Cyniscus*, this is not enough: strip your self that we may see what marks you have upon you.

*Cyniscus*. Do you think I have been burnt with a hot iron?

*Rhadamanthus*. (x) Look how many evils any of you have committed in his life time, so many spots will appear upon his soul.

*Cyniscus*. Look then, for I am stark-naked: see if you can find any of those marks upon me.

*Rhadamanthus*. This man is clear all over, unless for three or four spots that are very dim and hard to be discerned: but what is the reason of this? I find here prints and marks where thou hast been burnt, and yet I know not how they are smitten out and wiped away again: how comes this to pass *Cyniscus*? or by what means art thou made so clear?

*Cyniscus*. I will tell you, at the first I was evil for want of good breeding, and by that means procured my self so many marks: but as soon as I began to study Philosophy, by little and little, the spots were all worn off my soul.

*Rhadamanthus*. You applyed an excellent and most present remedy; depart therefore into the (y) Islands of the blessed, and associate your self with the best: but first you are to accuse the Tyrant you spake of, and then call for other.

(x) Plato (with whose opinions Lucian often cavils) at the latter end of his *Gorgias*, hath a story to this purpose, which is imitated by *Claudius* in his 2 book in *Ruffin*. Quid demens manifesta negas? en pectus inultra Deformant maculae---  
The benefits of Philosophy.

(y) Certain Islands, as some have thought, about the straits of Gibralt, as others upon the Northern part of great Britain, faigned by the Poets to be the blessed habitation of good men after death.

*Micyllus*.

*Micyllus.* There is little to be said to me also, *Rhadamanthus*, and a short examination will serve my turn: for you see I am so naked already, that you may take full view of me.

*Rhadamanthus.* Who art thou?

*Micyllus.* *Micyllus* the Cobler.

*Rhadamanthus.* Honest *Micyllus*, thou art clear indeed, and hast no tokens upon thee: go thy way with this *Cyniscus*: now call the Tyrant.

*Mercury.* *Megapenthes*, the son of *Lacydes*, come into the Court: whither dost thou turn thy self? come forth I say Tyrant, thou art called: bring him in *Tisiphone*, whether he will or no: now *Cyniscus* lay what you can to his charge, he is here face to face:

*Cyniscus.* I shall not need to speak much in the matter, for you will quickly find what he is, by the marks he hath upon him; yet will I open the man unto you, and in words make him known more apparently: what villainies were committed by this varlet when he was in the state of a private man, I will not trouble you withall: but when he won to himself the love of slanderous and desperate ruffians, and advanced by their guard, made himself Tyrant over the City, he put to death above ten thousand persons without judgement, and confiscated all their goods, by which means having attained to riches infinite he suffered himself to be free from no kind of filthiness, but practised all cruelty and villany against the poor Citizens: Virgins he deflowred, young men he unnaturally abused, and lewdly insulted over all his Subjects: his scornfulness, pride, and insolent carriage towards all that came near him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as look upon him: who can express the strange kind of torments he devised to satisfy his cruelty, from which his nearest familiars could not be free: and that

*The instruments commonly used to set up Tyrannie, and the means that maintain it.*

*What vices continually attend it.*



that this my accusation is not faigned, or frivolous, you shall presently understand, if you will call before you the men whom he hath murdered: but see, they are all in place without any call, and stand so thick about him, that they are ready to stifle him. All these, *Rhadamanthus*, have been put to death by this murderer: some were laid hands on, because they had fair women to their wives; some, because they grieved to have their children taken from them to be abused; some, because they were rich; and some, because they were discreet understanding men, and could not brook his proceedings.

*Rhadamanthus*. What say you to this fir knave?

*Megapenthes*. The murders that are objected, I acknowledge my self guilty of: but for the rest, the adulteries, the abusing of young men, and the deflouring of maidens, *Cyniscus* hath belyed me in them all.

*Cyniscus*. I will bring good witness, *Rhadamanthus*, to prove it.

*Rhadamanthus*. What witness canst thou bring?

*Cyniscus*. Call hither Mercury, his Lamp, and his Bed; they will testifie when they come, what they know by him.

*Mercury*. The Bed, and the Lamp of *Megapenthes*, come into the Court, you have done well to appear.

*Rhadamanthus*. Declare your knowledge against this *Megapenthes*, and let the Bed speak first.

*The Bed*. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

*Rhadamanthus*. Your testimony is good, though you cannot indure to publish it: now Lamp, what say you?

*The Lamp*. What was done by him in day time, I have nothing to do withal; for I was not present: but what he did or suffered in the time of night, I abhor to speak of: many things I saw not fit to be uttered, the villanies he committed were so monstrous as exceeded all measure,

As before in the Necromancy he brings in mens shadows to accuse them after death: so here he produces the Bed and Lamp of the Tyrant, as witnesses of his villanies, according to the opinion of some Greek Philosophers, who held every thing to have a soul.

sure, so that oftentimes I would not suck in any oyle willingly, because I would have been glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the means he could.

*Rhadamanthus.* This is enough : now firrha, put off your purple roab, that I may see how many spots you have ; good god, he is all of the colour of clay, mark't all over black and blew, with spots from top to toe ; what punishment shall we have for him ? shall he be cast into *Pyriplegeton*, or delivered up to *Cerberus* ?

*Cyniscus.* Neither : but if it please you, I will devise a fit and a new kind of torture for him.

*Rhadamanthus.* Tell me what it is, and I will be most thankful to thee.

*Cyniscus.* I think it be a custome among you, that the dead should drink of the water of *Lethe*.

*Rhadamanthus.* True.

*Cyniscus.* Let him be the only man that shall be deprived of that draught.

*Rhadamanthus.* And why ?

*Cyniscus.* It will be torment enough for him to remember what a fellow he hath been, how powerful in his life time, and to think upon his delights then.

*Rhadamanthus.* You say well, and this sentence shall pass upon him : let him be carryed to *Tantalus*, and there bound, that he may remember what he did when he was alive.

Vid. Necromant. L.

Vid. c.

There can be no greater torment to such wretched men as have been happy, than the remembrance of their former felicity, joyed with the feeling of their present misery.

O

CHA-

## CHARON,

OR THE

## SURVEIOURS.

*Mer-* **W** Hy laughest thou *Charon*? and why hast thou left thy barge to put thy self into the light of the day, that never yet hadst any thing to do in these superiour parts?

*Charon.* O *Mercury*, I had an intolerable desire to see the passages of mans life, and how they bestowed themselves therein, and what they are bereft of, that they all make such pittifull moan when they come to us; no man is able to cross the stream without abundance of tears: This put me on (as did the (a) youthful *Thesalian*) to beg a play-day of *Pluto* for once, that I might have leave to see what is done in the light: and here my good fortune is to meet with you, who I know will be my guide, and walk the round with me, to shew me all things: for nothing is unknown to you.

*Mercury.* Faith, Ferry-man, I cannot a while to go with thee now; I am upon a business to *Jupiter* that concerns mankind; and you know how passionate he is in his humour: and I fear, if I should stay longer than my time, (b) he would leave me to you for good and all, and put me into perpetual darkness: or serve me as sometime he did (c) *Vulcan*, kick me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may laugh at my limping when I fill him out wine.

(a) Pro-  
tesilaus  
the son of  
Iphitus  
one of the  
Princes of  
Greece,  
and the  
first man  
of them  
that was  
slain at  
their land-  
ing before  
Troy.  
Il. i. v. 702.  
he was but  
newly  
married to  
Laoda-  
mia; the  
daughter  
of Acastus,  
who hear-  
ing of his  
death, be-  
sought the  
gods that  
she might  
enjoy him  
one only day  
again on earth,  
which having obtained,  
she her self expired in his embraces.

(b) See the  
Tyrant. (c) *Vulcan* the god of fire, was (as some say) the son of *Jupiter*, but being none of the hand-  
somest, was kickt by his father out of heaven, and having consumed a whole day in his descent, was at  
last taken up in Lemnos an Island in the *Aegran* Sea, and ever after lame of the f. ll. Rom. ll. i.  
v. 590.

Charon.

(*Charon*. And will you then let me go up and down like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your self, (d) honest son of *Maia*, that I never wisht you to do so much as cast water out of the boat, or take an oare in hand, as long as you were with me, though your bones be big enough to work: all that you did there, was to lie along upon the hatches, and sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am fain to play the sculler my self, and labour at it both hands at once: but good *Mercury*, for thy good fathers sake, leave me not so; shew me all that is done in this life, that I may see somewhat before I go down again: for if you forsake me, I shall be in no better case than a blind man: and as they stumble and fall in the dark, so shall I be doated in the light: and therefore do thus much for me, sweet (e) *Cyllenius*, and whilest I live, I will be your servant.

(d) *Mercury* was son of *Jupiter* and *Maia*.

(e) A name of *Mercury* from *Cyllena*, a mountain in *Arcadia*, where he is said to be born. *Virg. lib. 8. Æneid.*

*Mercury*. This will cost me a swinging, I am sure of it, and the hire of my directions I know will not be paid me under a box on the ear; notwithstanding, I will do it for thee: for who can refuse a friend in a case of such necessity? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many years tarrance to attain it: and then would *Jupiter* send hue and cry after me, as if I were run away from him, and thou shouldst be sure to be put out of office from having any thing to do with the works of death. *Plutoes* Kingdom would be impoverished for want of dead people, and *Æacus* the rent-gatherer would be quite out of heart, if he should receive no half-pence all that while: but for the principal matters now in action, I will do what I can to procure you a sight of them.

(*Charon*. Please your self *Mercury*, you can best tell what you have to do: for I am a meer stranger upon earth, and know nothing.



*Mercury*. The only way is this, *Charon*, to get up to some high ground, and from thence look about us to see what is done; if it were possible for thee to step up to heaven, I should think my labour well bestowed; for thence, as out of a watch-tower, thou mightest have a perfect sight of all things; but because it is not lawful for thee, that hast been continually conversant with ghosts, and grisley spirits, to approach the pällace of *Jupiter*; we must look out some high mountain or other fit for our purpose.

A simili-  
tude.

*Charon*. You know, *Mercury*, what I have been wont to say to the company, when we were on shipboard together; for if any storm arose that crost our course, and made the waters grow rough and troublesome, then though none of them knew what to say, yet one would cry, strike sail, another let loose the halser, another run with the weather; But I bid them all hold their tongues, for I know best what I have to do, so must you now, *Mercury*, do even what you will your self; you shall be the Pilot, I the passenger; and sit quietly ready to do you service.

*Mercury*. Well said, and I will think upon somewhat that is to be done, and find out some convenient spy-place or other for us; let me see, will not (f) *Caucasus* do well? or (g) *Parnassus*, for that is the higher of the two; or (g) *Olympus*, higher than them both? and now I look upon *Olympus*, a project comes in my pate that may serve our turns well: but you must take some pains then, and help me with your labour.

(f) A very high mountain in the North part of Asia, dividing India from Scythia.  
(g) Mountains in Greece.

*Charon*. With all my heart, do but command, and I will toil as long as I am able to stand.

(h) Otus and Ephialtes, *Homer*. *Odyss.* 11. v. 311.  
See *Icaromenip.* 16.  
(i) Mountains in Thessaly.

*Mercury*. The Poet *Homer* saith, that (h) the two sons of *Aloews*, when they were but children, devised a trick to tear up mount (i) *Ossa* by the roots, and clap it upon the top of *Olympus*, and (i) *Pelion* upon that again, supposing these three mountains would make a ladder long enough

enough to help them up to heaven : but they were younglings and wanted wit, and therefore smarted for their presumption : but we have no ill intent against the gods, methinks might be bold to frame such a building and tumble those mountains one upon another, to make the place higher for us, that we may see the better.

*Charon.* Alas *Mercury*, we are but two of us, and how should we be able to carry *Pelion*, or *Ossa* between us ?

*Mercury.* And why not *Charon* ? we are gods, and doest thou think us weaker than those silly infants ?

*Charon.* Not so, but I think the doing of it to be a work that surmounts all possibility.

*Mercury.* In your conceit, *Charon* ; for you are a silly fellow, and have not been conversant with the Poets : but honest *Homer* with only two verses, will make Heaven passable presently, and heap mountain upon mountain with a trice : and I wonder you should think this so hard a matter that know ( *k* ) *Atlas* so well, who being but a lone man, yet carryeth the pole upon his shoulders himself, wherein all we are contained : and it may be you have heard of my brother ( *l* ) *Hercules*, how he sometime took *Atlas* office out of hands, whom he eased of his burden, and undertook it himself.

*Charon.* I have heard as much, but whether it be true or no, *Mercury*, you and your Poets look to that

*Mercury.* Doest thou make any question of it, *Charon* ? as if wise men would trouble themselves to write lyes : wherefore let us first poise mount *Ossa* out of his place, for the verse begins with that first, and so did our Arts-master *Homer*, and then set shady *Pelion* on the top of *Ossa* : see you not how easily and Poetically we have brought this to pass : go to now, I will get up first, and see whether it be high enough to serve our turns ; or that we must lay on more. Alas, Alas, we are but in a vale yet, scarce got up to the skirt of Heaven, for Eastward I hardly have sight of *Fonia* and *Lydia* : and on the West part, I  
can

*He speaks this in derision of Homer, & his impossible fictions, whom he likewise prosecutes through the whole Dialogue.*

( *k* ) *A great Astronomer and therefore seized by the Poets to bear heaven on his shoulders.*

( *l* ) *This is said to be done by Hercules, when he learned Astronomy of Atlas. Hom. Od. II. v. 315.*

(m) The same with Danubius; it runs through all Austria, & a great part of Germany.

(n) As Island in the Mediterranean Sea.

(o) A mountain near Thermopylae.

(p) Herodotus calls one of these tops Thithoreus, & the other Hyampeus, lib. 8.

A brief description of the world. The Sea.

(q) Rivers in hell.

can see no more but *Italy* and *Sicily*: and Northward, only the parts about the river (m) *Ister*: and this way, (n) *Crete* is hardly to be discerned: we must to work again Ferry-man, and fetch mount (o) *Oeta* hither also, and thou set *Parnassus* upon the top of them all.

*Charon*. Let us do so then: but beware we make not our foundation too weak, being of so wonderful a height, lest it and we tumble all down together, and make a woful experiment of *Homers* Architecture, if we break our necks in the service.

*Mercury*. I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* be set uppermost, and I will once again ascend. O brave, I see every thing: do thou come up to now.

*Charon*. Give me thy hand, *Mercury*, and help me; for it is no small pile you are to place me upon.

*Mercury*. Why, *Charon*, you will needs have a sight of all: and you cannot both see all, and stand on sure ground too: here, hold my hand, and take good footing: well done, now thou art mounted as well as I, and because *Parnassus* hath a (p) forked top, either of us will get upon one, and there seat our selves: look round about thee now, and behold every thing.

*Charon*. I see a great deal of earth, and a huge lake running about it, and mountains and rivers, much bigger than (q) *Cocytus*, or *Peryphlegethon*, and men to: but they are very little ones, and certain dens of theirs.

*Mercury*. Those are Cities man, which thou thinkest to be dens.

*Charon*. Know *Mercury*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Castalia*, and *Oeta*, and the rest of the mountains.

*Mercury*. How so?

*Charon*. I can see nothing perfectly from such a height; and my desire was, not only to see mountains and Cities, as they are described in a map, but to see the men themselves,

selves, and what they do, and hear what they say, as I did when at our first meeting you found me laughing, and askt me what I laught at: for then I heard a thing which made me exceeding merry.

*Mercury.* What was that?

*Charon.* A man was invited by one of his friends, I think to supper: and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill luck he had to break his promise: and now I think I must be fain to creep down again, that I may see and hear the better.

*Mercury.* Be patient, and I will have a plaister for this also, and make your sight sharp enough I warrant you. I can fetch a charm out of *Homer* will do the deed: and when I have said the verses, look that thou be dark no more, but quick-sighted.

*Charon.* Pronounce them then.

*Merc.* *The darkness from thine eyes I now remove,  
That thou maist know both men and gods above.*

*Charon.* Whats this?

*Mercury.* Dost thou see yet?

*Charon.* Exceeding perfectly: *Lynteus* himself is but a buzzard to me: now proceed to your direction, and answer to such questions as I shall ask of you: but will you give me leave to propose them in *Homer's* stile? for I would have you know, I am not altogether so unlearned as you imagine.

*Mercury.* I pray thee, how cam'st thou to know any thing of his, that art but a boat-man, and tyed to thy oar?

*Charon.* Upbraid me not I pray you, with my profession: for when I transported him at his death, I heard him pro-

*The uncertainty of mans life.*

*Iliad. 5.  
117.  
It was spoken by Pal-  
las to Dio-  
medes.*

*Icarome-  
nip. 2.*



Odyss.  
v. 291. &c.

(v) Homer was anciently pictured vomiting, or making water in a basin, and the rest of the Poets standing round about, and drinking every one a part, to shew that they received their excellence from him.

(f) An imitation of Homer. Il. 3. v. 226. where Priamus asks the question of Helena concerning Ajax.

(c) He began with sucking calf, and as that grew, so still his strength increased, so that at length by continual exercise and custom

he grew able to carry a Bull. (u) A City in Italy very famous for men of activity, insomuch that at one Olympic feast, all the Victors were of this town, and hence grew that Proverb. Qui Crotoniatarum postremus est, is reliquorum Græcorum primus est. \* which was a mile long.

pronounce many verses, of which I have kept some in my remembrance to this day: by the same token a foggy storm had like to have cast us all away: for as he was singing (an unlucky Poem for sailors, we may say) how Neptune gathered the clouds, and stirred the Seas with his trident like a ladle in a pot, how he raised all the winds and tumbled all the waves together, a sudden tempest with a darkness fell upon us that had like to have overturned our boat, and made him so Sea-sick that he (r) vomited up a great deal of his Poem, with his Scylla, his Charybdis, and all his Cyclops.

Mercury. Then thou mightest easily keep some for thy self, when thou sawest him to lay about him so lustily.

Charon. Now tell me

(f) What big-bon'd man is this, so strong and tall,  
By head and shoulders overtopping all?

Mercury. This is (t) Milo, the Champion of (u) Craton, so much magnified by the Grecians for bearing a Bull upon his back, thorow the \* Olympian race.

Charon. How much greater cause have they to magnifie me, that must shortly hoise up Milo himself when he comes to us, and put him into a little boat, after he hath been foiled by that invincible Antagonist, death, who shall trip up his heels, and give him a fall he knows not how? then will he cry and lament to us, when he remembers the garlands and acclamations that have been made on earth for him, though he now strut it out like a brave fellow, admired only for carrying of a Bull: but what may we think of him Mercury? that he ever had any thought of death?

Mercury.

*Mercury.* How should he remember death, that is in the prime of all his strength?

*Charon.* Let us then leave him: for we shall laugh enough at him hereafter, when we have him on ship-board, not able to carry the weight of a gnat, much less to wield a bull; now tell me what stately majestic person this is, for by his habit he should not be a *Grecian*.

*Mercury.* It is *Cyrus*, *Charon*, that formerly reigned over the *Medians*, and at this time King of the *Persians*: he lately vanquished the *Assyrians*, and brought *Babylon* under his subjection, and is now preparing an army against *Eydia*, to subdue *Cræsus*, and make himself King over all.

*Charon.* And where is that *Cræsus*?

*Mercury.* Look that way towards the great Castle compassed with a triple wall: that is *Sardis*, and there you may see *Cræsus* sitting upon a bed of gold talking with (x) *Solon* the *Athenian*: shall we listen to hear what they say?

*Charon.* By all means.

*Cræsus.* O thou *Athenian* stranger, thou hast seen my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my palace: tell me now what man thou thinkest to be most happy.

*Charon.* What will *Solon* say to this?

*Mercury.* Take you no care for that *Charon*, for he will answer him bravely.

*Solon.* O *Cræsus*, fortunate men are few, but of all I know, I think (y) *Cleobis* and *Biton* to be the most happy, that were sons of a woman priest.

*Charon.* He means the two *Argives*, that dyed together, after they had drawn their mother in her chariot to the Temple.

*Herodot.*  
lib. 1.  
*Justin.*  
See the  
rock. 16. 18

(x) One  
of the 7.  
wise men  
of Greece,  
and Law-  
giver to  
the Athe-  
nians.  
He writ  
his laws  
about the  
33. year  
of Tar-  
quinius  
Priscus  
reigning  
in Rome.  
*Gellius*  
lib. 17.  
c. 2.

(y) Two  
young men  
the sons  
of an Ar-  
give wo-  
man Priest,  
who ha-  
ving

drawn their

mother in her chariot to the Temple, she in recompence of their piety besought the gods to bestow upon them that thing whatsoever it were best for man to have, whereupon having supped with their mother, and then be-  
taking themselves to their rest, in the morning they were found both dead. *Herod.* l. 1. No man is so be accounted  
happy before his death.

*Crasus.* Be it so: put them in the first place of happiness: but who shall be the second?

*Solon.* Tellus the Athenian, who led an honest life and died in defence of his country.

*Crasus.* Thou base beggarly fellow; dost thou not hold me to be a happy man?

*Solon.* I know not yet, *Crasus*, what to say of that till you come to the end of your time; death is the true touchstone of happiness, and a continuance of prosperity to the end of life.

*Charon.* God-a-mercy, *Solon*, that thou art not unmindful of us, but makest the paying of their fare the true Judge of felicity; but who doth *Crasus* now send out from him, and what is it they bear upon their shoulders?

*Mercury.* Plates of gold, to consecrate as an offering to *Apollo* in lieu of his Oracles, (2) which will shortly bring him to ruine; for the man is overmuch addict to vaticination.

*Charon.* Is that shining thing gold, that glitters with a pale ruddy colour? I have heard much of it, but I never saw any before.

*Mercury.* That renowned name it carries, and this is it that men so fight for.

*Charon.* I cannot see what goodness is in it: only it lades them shrewdly that carry it.

*Mercury.* Little dost thou know the wars that have been made for it, the treacheries, the robberies, the perjuries, the murders, the imprisonments, the long voyages, the trafficks and the slaveries.

*Charon.* For this, *Mercury*, that looks so like brass? for

(2) *Crasus* sending to the Oracle at Delphos to know the issue of his war, and continuance of his Kingdom was answered to the first, that if he made war with the Persians, he should overthrow a great Kingdom; and to the second, that his estate should suffer no alteration till such time as a mule should reign over the Medes: thus he making construction of the former, the best way for himself; and grounding upon the impossibility of the latter brought his Kingdom to destruction, and himself to ruine; but afterwards questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the fault, but his own; misconstruction for by the great kingdom was not meant the Persians but his own; and that of the mule was made good in *Cyrus* his Conquerour, who was born of parents of divers countries, his mother being daughter to *Astyages* King of the Medes, and his father a Persian and a subject, and was so in all things like a mule which is begotten by a he ass and a mare, being more noble by the mothers side than the fathers. Herod. Clio.

teration till such time as a mule should reign over the Medes: thus he making construction of the former, the best way for himself; and grounding upon the impossibility of the latter brought his Kingdom to destruction, and himself to ruine; but afterwards questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the fault, but his own; misconstruction for by the great kingdom was not meant the Persians but his own; and that of the mule was made good in *Cyrus* his Conquerour, who was born of parents of divers countries, his mother being daughter to *Astyages* King of the Medes, and his father a Persian and a subject, and was so in all things like a mule which is begotten by a he ass and a mare, being more noble by the mothers side than the fathers. Herod. Clio.

brass

brass I am well acquainted with : you know I receive a half-penny of every man that crosseth the ferrie.

*Mercury*. True ; but brass is common, and therefore not in so great request ; for they that work in the mines, must dig a great depth to find a little of this ; for it growes in the earth, as lead and other mettals do.

*Charon*. O the madness of mankind to be so besotted with such a pale and ponderous kind of mettall !

*Mercury*. *Solon* you see doth not so much deare upon it ; for he derides *Cræsus*, and all his barbarous ostentation : but it seems he is to say somewhat more unto him : let us therefore hearken what it is.

*Solon*. I beseech you *Cræsus*, tell me whether you think *Apollo* hath any need of these plates.

*Cræsus*. Yes verily ; for he hath not such an offering in *Delphus*.

*Solon*. Do you think you shall add any happiness to the god, if beside the rest of his riches, you furnish him with these plates also ?

*Cræsus*. I think I shall.

*Solon*. Believe me *Cræsus*, you make heaven a poor place indeed, if they must be faine to send to *Lydia* for gold when they lack it.

*Cræsus*. \* And where is there so much gold in any place, as amongst us ?

*Solon*. Doth not iron grow in *Lydia* ?

*Cræsus*. Not at all.

*Solon*. Then you want the better mettall.

*Cræsus*. What, iron better than gold ?

*Solon*. If you will answer me with patience, it shall plainly appear so.

*Cræsus*. What is your question, *Solon* ?

*Solon*. Which are the better, they that save others, or they that be saved ?

*Cræsus*. They that save others.

*Solon*. Then if *Cyrus* bring an army against the *Lydians*,

\* The river  
Pactolus  
runs  
through  
Lydia,  
whose  
sands are  
all of gold.



as they say he will, shall your souldiers fight with golden swords, or is iron fitter for their purpose?

*Cræsus*. Iron no doubt.

*Solon*. I, were it not for iron, your gold might be carried captive into *Persia*.

*Cræsus*. Forspeak us not I pray you.

*Solon*. God forbid it should be so; but then you must needs confess iron to be the better.

*Cræsus*. Should I then consecrate Iron plates, and revoke my gold again?

*Solon*. He hath as little need of your iron: but be it brass or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering; for either the (b) *Phocens*, or the (b) *Bæotians*, or the *Delpbians* themselves or some sacrilegious tyrant or other, will make good prize of them; god doth little regard your gold works.

*Cræf*. Thou art ever quarrelling and grumbling at my riches.

*Mercury*. Thou seest, *Charon*, the *Lydian* King cannot away with this plain dealing, nor indure to have the truth told him: but he shall have good cause to remember *Solon* shortly, when he shall be taken captive by *Cyrus*, and cast upon a pile of wood to be burnt: for I lately heard *Clotho* read over her book of destinies, and among the rest this was also written, that *Cræsus* should be taken prisoner by *Cyrus*, and that *Cyrus* should be slain by yonder Queen of the *Massagetes*: dost thou not see that *Scythian* Lady there, that rides upon a white horse?

*Charon*. Yes.

*Mercury*. That is *Thomyris*: she shall cut off the head of *Cyrus*, and cast it into a vessel full of blood: dost thou not also see his son, that young man with him? that is, *Cambyfes*, who shall raign after his father, and failing of his enterprises every way in *Lybia* and *Ethiopia*, in the end shall die mad, after they have killed (c) *Apis*.

*Charon*.

(b) The  
Phocens  
and Bæo-  
tians made  
war for  
the Temple  
of Del-  
phos, and  
oftentimes  
spoiled it.  
Herodot.  
Clio.  
The Tyrant.  
1.

Herod.

l. 2. 3.

(c) A calf  
which the  
Egyptians  
worshipped  
for a god,  
having  
these  
marks; it  
was all  
over black  
except a  
square  
white in  
the fore-  
head, and  
on his back  
the figure  
of an eagle,  
two white  
hairs in his  
taile, and  
a beetle  
upon his  
tongue.  
Herod.  
Thalia.

*Charon.* O most ridiculous folly ! now, who dare look upon them when they are in their ruff ? or who would believe, that so soon after the one be taken prisoner, the other should have his head cast into a vessel of blood ? but who is this, *Mercury*, with the purple Cassock buckled about him, and a Diadem upon his head, to whom his Cook delivers a ring, cut out of a fishes belly, taken in the Sea ? he is sure some King at the least. *Hom. Odyss.* 1.

*Mercury.* Well spied out, *Charon* ; for thou hast now found (d) *Polycrates*, the tyrant of the *Samians*, the happiest man alive : yet his servant (e) *Mæandrius*, that stands there by him, shall betray him into the hands of *Orates*, who shall hang him upon a Gibbet : and thus shall the wretched man fall from his happiness in a moment : this I also heard from *Clotho*.

*Charon.* Bravely done, *Clotho* ; serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men : let their advancement be only to make their fall the more bitter : how shall I laugh to see them all naked in my little boat, and bring with them neither purple, diadem, nor bed of gold !

*Mercury.* Enough of these : now behold the actions of ordinary men, *Charon*, of which thou seest some are Sailers, some Souldiers, some Lawyers, some Ploughmen, some Usurers, and some Beggars.

*Charon.* I see a confused throng of sundry sorts of people, and a life full of vexation and trouble, and their Cities like hives of Bees, in which every Bee hath a particular sting to himself, wherewith he girdeth him that is next him, and some among them, that like Wasps spoil and oppress the weaker : but I see a multitude of somewhat else, obscurely hovering about them : what may they be?

luntary misfortune, that so he might be prepared for any alteration that might befall him, which he might do if considering with himself what thing in the world he esteemed most, he threw it quite away, never to come in his sight again. *Polycrates* receiving this counsel, and bethinking himself, took a ring wherewith was a smaragd signet, as the thing which he most valued in the world, and taking boat cast it into the sea, but not long after a fisherman presenting a very large fish, which he had taken, to the King, the very same ring was found in the fishes belly. (e) *Necron.* 7.

(d) All things succeeding prosperously even to admiration with *Polycrates*, *Amasis* K. of *Egypt* with whom he had made a firm league of friendship, sent him this advice, that since fortune was a fickle and unconstant goddess, seeing that she now so exceedingly flattered him, he feared she would sometime or other as enviously cross him, and that he would therefore counsel him to temper his prosperity with some vo-

*Mercury.*

A descri-  
ption of  
mans life.

*Mercury*. They are hopes, *Charon*, and fears, and follies, and covetousness, and angers, and hatreds, and the like: of which, folly, and hatred, and anger, and jealousy, and ignorance, and poverty are mixed among them, and dwell in the City with them: but fears and hopes fly aloft: the one when it falls upon them, makes them amazed, and sometimes glad to keep close; but the hopes still fly over their heads: and when a man thinks to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have seen *Tantalus* below after the water: But if you look more narrowly, you shall see how the Destinies have spun every man a spindle above, from which they all hang by slender twines: do you not see little threds as small as Spiders webs coming down to every man from the spindles?

Mans frail-  
ness.

*Charon*. I see a slender thred for every man: but many of them cross from one to another, and go in and out like a net; this to him, and the same again to another.

*Mercury*. So it must be, Ferryman: for it is this mans destiny to be kild by him, and he by another: this man must be heir to him that hath the shorter thred, and another again to him: this is the reason of that crossing: do you not see how little a line they all hang by? and he that is drawn on high, shall the sooner down again by the breaking of the thred, when it is not strong enough to hold his weight, and make a great noise in the fall: whereas he that is drawn up but little, though he fall, it shall be without noise, for his next neighbour shall hardly hear it.

*Charon*. This makes me laugh indeed, *Mercury*.

*Mercury*. It cannot be exprest in words, *Charon*, how much they deserve to be derided, especially to see how earnest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the neck by honest death, who you see, hath many messengers and officers

ficers attending upon him for that purpose, as chilling agues, burning feavers, consumptions, inflammations of the lungs, swords, theeves, poysons, Judges, and Tyrants: yet none of all this comes in their heads as long as they are in health: but when once they fall sick, then they cry, alas, alas, wo is me, what shall I do: whereas if at the first they did consider with themselves that they are mortal, and were to bestow but a little time as strangers in this life, and so to depart again, as out of a dream, leaving all earthly things behind them, they would live more temperately, and take their deaths more patiently: but now because they hope after a perpetuity of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation: what would he do, think you, that is busie in building him a new house, and hastens his workmen forward as fast as he can, if he knew it should hasten his end also, and that as soon as he raised the roof, he was to be gone, and leave his heir to enjoy it, himself, miserable man, not once making a meal in it? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if he knew the child should die, as soon as he came to seven years of age? do you think he would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastery in *Olympus*: but if their next neighbour carry a child to burial, they never think upon it, nor what web he hung by: thou seest also many that strive and contend for the limits of their lands, and that gather and heap up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Deaths  
officers.Few men  
prepared  
for it.Epictet.  
c. 8. &c.*Charon.*



*Charon.* I see all this: and muse in my self what pleasure they take in this life, and what that is, they are so loth to leave behind them.

*Mercury.* If a man should examine the state of their Kings, who are thought to attain the highest degree of happiness (excepting only the uncertainty of fickle fortune) he shall find them filled with more vexation than pleasure: as fears, troubles, hatreds, treacheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equal authority: than if their condition be so ill, you may easily conjecture how it fares with private men.

*A comparison of mans life.*

*Charon.* I will tell you, *Mercury*, my concept, and what I think men, and their whole manner of life, are most like unto: I have often seen those bubbles that rise now and then by the fall of water out of some spring: I mean those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quickly and are soon dissolved: some again last longer and by the addition of others grow bigger and bigger till they swell to a great height: yet in the end they burst also: for it cannot be avoided: such is the life of man, they are all puffed up with wind, some more, some less; some have a short continuance of swelling, and some vanish as soon as they are risen; but all must needs burst in the end.

*Iliad 6.v.  
146.*

*Mercury.* Well said, *Charon*, thou hast made as good a comparison as *Homer*, for he likens the generation of men to the leaves of trees.

*Charon.* They are no better, *Mercury*, and yet you see how busie they are, and what a stir they make in striving for dignities, honours and possessions, which they must all leave behind them, and bring but one poor half-penny with them when they come to us: what if I should call aloud unto them, now we are got to such

such a height, and exhort them to abstain from their vain employments, and to live as having death alwayes before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles? mispend not your travels to so ill purpose: ye shall not live for ever: nothing you here effect can be perpetual, neither shall any man bring any of it away with him at his death, but of necessity he must come stark naked, and leave his house, his land, and money behind him, to be for ever in the possession of others, and subject to the changes of many masters: if I should proclaim this and the like amongst them, out of a place whence all might hear me, do you not think it would do a great deal of good, and make them more wary in their carriage?

*Mercury*. O honest *Charon*, little dost thou know how they are bewitched with ignorance and errour, and their ears so stoppt, that they can hardly be boared open with an augre; *Vlysses* could not make his followers ears more fast with wax from hearing the *Syrenes*; you may break your heart with calling before they will hearken to you: for look what vertue the water of *Lethe* hath with you, the same operation hath ignorance with them; yet there are some few amongst them, that will suffer no wax to be crammed into their ears, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

Od. 12.  
v. 177.

*Charon*. What if I call to them?

*Mercury*. It were bootless to tell them what they know already: you see how they stand aloof off from the multitude and deride their actions, taking no contentment in them; perceive you not how they are upon consultation to turn fugitives out of this life, and run to you? for they are hated of all men because they reprove their ignorance.

*Charon*. Well done honest hearts: but *Mercury* me thinks there be but few of them.

Few men  
wise.

Q

*Mercury*.

*Mercury.* These are all : let us now down again.

*Charon.* One thing more, *Mercury*, I desire to hear from you: let me know but that, and you shall make your guidance compleat: I would fain see the places where dead bodies lie when they are cast into the earth.

*Mercury.* They are called monuments, *Charon*, and tombes, and sepulchers: dost thou not see those heaps of earth that are cast up before their cities? and the pillars, and the (f) *Pyramides*? those are all store-houses and receptacles of dead carcases.

(f) *The Egyptian sepulchers built by their Kings at a wonderful charge.*

*The manner of burial in ancient times.*

(*Charon.* But why do they crown those stones with garlands, and annoint them with sweet ointments? some make a great pile of wood before those heaps of earth upon which they burn costly and delicate banquets, and dig a pit in the earth, into which they pour, as I suppoie, wine, and honey mixt with it.

*Mercury.* Believe me *Ferriman*, I do not know what good all this can do to them that are in hell: but perhaps they are perswaded, the souls below, come up again to feed upon the savour, and smoak of the feast as they fly about it, and to drink of the liquor in the pit.

*Charon.* They eat or drink, whose skulls are withered and dried up? but I am a fool to say so much to you that conduct them every day, and know it impossible for them to get up again when they are once under the earth: I were in a poor case then indeed, and should have somewhat to do, if I were not only to bring them down, but also carry them up again to drink: O vain men and ignorant, not knowing upon what terms the state of dead and living men depend, nor the manner of our being, where

(g) *An imitation and inversion of some of Homers verses, Iliad. 1. & Od. 10. &c.*

(g) *No difference is, but all is one,  
Whether they have Tombes or none;  
Poor Irus of as great a birth  
As Agamemnon under earth:*

*Thersites*

*Thersites hath as good a feature  
As Thetis son that comely creature.  
All empty skulls naked and dry  
In Asphodelus meadows lie.*

*Mercury.* O *Hercules*, what a deal of *Homer* hast thou pumpt up together! but now thou hast put it into my head, I will shew thee *Achilles* tombe: see where it stands upon the sea shoar: for that is the (h) *Trojan Sigeum*, and over against it is *Ajax* entombed in (h) *Rhætium*.

(h) Both Promontories near unto Troy.

*Charon.* These are no such great monuments, *Mercury*; but now let me see those famous cities we have heard of below, as (i) *Ninus*, the city of *Sardanapalus*, and *Babylon*, and (k) *Mycenæ* and (k) *Cleonæ*, and the city of *Troy*; for I remember I have transported many a man from thence; (l) ten years together I had no time to draw up my boat into the dock, nor once to make it clean.

(i) Nini-vie.  
(k) Ancient cities of Greece.  
(l) All the time of the Trojan war.

*Mercury.* *Ninus*, ferriman, is utterly vanisht, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yonder, the city that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other; as for *Mycenæ* and *Cleonæ*, I am ashamed to shew them, and especially *Troy*: for I know when you are got down again, you will have a bout with *Homer* for magnifying them so much in his verses; yet in former time they have been famous places, though now decayed; for cities must die, Ferriman, as well as men, and which is more to be admired, even whole rivers are perished from having any being; (m) *Inachus* hath not so much as a sepulchre to be seen in all the countrey of *Argos*.

(m) A river said to be in the countrey Argos.

*Charon.* Alas good *Homer*, that thou shouldst commend them so highly, and set them forth with such stately titles, as sacred *Ilium*, spacious *Ilium*, beautiful *Cleonæ*; but whilest we are busie in talk, who are they that are fighting yonder, and kill one another so desperately?

Q 2

*Mercury.*



(n) Τὸν  
ἐμψυχοῦν-  
τα τὸ τοῦ  
μακρὸν τοῦ  
αὐτοῦ ἐνὸς-  
μακρῶ. O-  
thers will  
have it,  
τὸ αὐτὸ  
αἰματὶ.  
writing a  
trophy of  
the victory  
with his  
own blood.  
The Laceda-  
emonians and the  
Argives  
bring to  
fight for  
the coun-  
treys of  
Thyria, it  
was at last  
agreed up-  
on betwixt  
them that  
three hun-  
dred of  
each side  
should end  
the contro-  
versie, of  
which  
there were  
only three  
left alive;

of the Argives, Alcinoꝝ, and Cromius who returned to Argos, supposing that they had got the victory: of the Lacedaemonians Othryades, who remained in the field, spoiled the bodies of his slain enemies, and wrote his name in his shield with his own blood in token of the victory. (o) The greatest Peninsula of all Europe, joyed to the rest of Greece by the Corinthian Isthmus; it is now called Morea.

*Mercury.* There thou seest the *Argives* and *Lacedaemonians* in battel, *Charon*; and *Othryades* their captain, half dead, (n) and writing down his own name as a trophie of the victory.

*Charon.* What do they fight for, *Mercury*?

*Mercury.* For the same countrey they fight in.

*Charon.* O gross ignorance: they know not, that although every man amongst them had as much as all (o) *Peleponnesus* in his possession, yet *Æacus* would allow no more than a plot of a foot broad for a man to abide in: and this countrey must often be plowed up by man after man, which many times with their plow shares shall turn out up trophies out of the depth of the earth.

*Mercury.* This must be so: therefore now let us down again and depart; I, to the business I was sent about, thou to thy boat, and I will bring thee passengers as speedily as I can.

*Charon.* You have done me a friendly favour, *Mercury*, and I will record you for my benefactor everlastingly: for by your means I have got knowledge of matters appurtenant to miserable mankind, and have seen Kings, plates of gold, sacrifices, and battels; but not a word of *Charon*.

LUCIAN

## LUCIAN'S

TRUE

## HISTORIE.

**E**VEN as Champions, and Wrestlers, and such as practise the strength and agility of body, are not only careful to retain a sound constitution of health, and to hold on their ordinary course of exercise, but sometimes also to recreate themselves with seasonable intermission, and esteem it as a main point of their practice: so I think it necessary for Schollers, and such as addict themselves to the study of learning, after they have travelled long in the perusal of serious Authors, to relax a little the intention of their thoughts, that they may be more apt and able to indure a continued course of study: And this kind of repose will be the more comfortable, and fit their purpose better, if it be employed in the reading of such works as shall not only yeild a bare content by the pleasing and comely composure of them, but shall also give occasion of some learned speculation to the minde; which I suppose I have effected in these books of mine: wherein not only the novelty of the subject, nor the pleasingness of the project, may tickle the Reader with delight, nor to hear so many notorious lyes delivered perswasively and in the way of truth, but because every thing here by me set down, doth in a Comical fashion glance at some or other of the old Poets, Historiographers, and Philosophers, which in their writings have recorded many monstrous and intolerable untruths, whose names I would have quoted down, but that I knew the reading would bewray them to you. (a) *Ctesias*, the son of *Ctesiochus*, the *Cnidian*, wrote of the Region of *Indians*, and the state of those Countries, matters, wh

*The Pro-  
logue.*

*The minde  
requires  
some re-cre-  
ation, as  
well as the  
body.*

*His purpose  
in writing  
this history.*

(a) He  
wrote

Odyss. 9.  
&c.

Tam vacui  
capitis po-  
pulum  
Phæaca  
putavit.  
Juven.

He professes  
himself a  
liar.  
(b) Two  
mountains,  
one in Eu-  
rope, the  
other in  
Africa, on  
each side the  
Straits of  
Gibraltar.

he neither saw himself, nor ever heard come from the mouth of any man. *Fambulus* also wrote many strange miracles of the great Sea, which all men knew to be lies and fictions, yet so composed that they want not their delight: and many others have made choise of the like argument, of which some have published their own travels, and peregrinations, wherein they have described the greatnels of beasts, the fierce condition of men, with their strange and uncouth manner of life: but the first father and founder of all this foolery, was *Homers Vlysses*, who tells a long tale to *Alcinous*, of the servitude of the winds, and of wild men with one eye in their foreheads that fed upon raw flesh: of beasts with many heads, and the transformation of his friends by enchanted potions, all which he made the silly *Phæakes* believe for great sooth. This coming to my perusal, I could not condemn ordinary men for lying, when I saw it in request amongst them that would be counted Philosophical persons: yet could not but wonder at them, that writing so manifest lies, they should not think to be taken with the manner; and this made me also ambitious to leave some monument of my self behind me, that I might not be the only man exempted from this liberty of lying: and because I had no matter of verity to imploy my pen in, (for nothing hath befallen me worth the writing) I turned my stile to publish untruths, but with an honefter mind than others have done: for this one thing I confidently pronounce for a truth, that I lie: and this I hope, may be an excuse for all the rest, when I confess vvhhat I am faulty in: for I vvrite of matters vvhich I neither savv nor suffered, nor heard by report from others, vvhich are in no being, nor possible ever to have a beginning: let no man therefore in any case give any credit to them.

Disfanking on a time from the (b) pillars of *Hercules*, the vvind fitting me vvell for my purpose, I thrust  
into

into the West Ocean : the occasion that moved me to take such a voyage in hand, was only a curiosity of mind, a desire of novelties, and a longing to learn out the bounds of the Ocean, and what people inhabit the farther shoar : for which purpose, I made plentiful provision of victuals and fresh water, got fifty companions of the same humor to associate me in my travels, furnished my self with store of munition, gave a round sum of money to an expert Pilot that could direct us in our course, and new rig'd, and repair'd a tall ship strongly, to hold a tedious and difficult journey : Thus sail'd we forward a day and a night with a prosperous wind, and as long as we had any sight of land, made no great hast on our way : but the next morrow about Sun-rising, the wind blew high, and the waves began to swell, and a darkness fell upon us, so that we could not see to strike our sails, but gave our ship over to the wind and weather: thus were we tost in this tempest, the space of threescore and nineteen dayes together, on the fourscorth day, the Sun upon a sudden brake out, and we descried not far off us, an Island full of mountains and woods, about the which the Seas did not rage so boisterously, for the storm was now reasonably well calmed : there we thrust in, and went on shoar, and cast our selves upon the ground, and so lay a long time, as utterly tired with our misery at Sea : in the end we arose up, and divided our selves : thirty we left to guard our ship : my self, and twenty more, went to discover the Island, and had not gone above three furlongs from the Sea thorough a wood, but we saw a Brasen pillar erected, whereupon Greek letters were engraven, though now much worn and hard to be discerned, importing, *Thus far travelled Hercules and Bacchus* : there were also near unto the place, two portraictures cut out in a rock, the one of the quantity of an acre of ground, the other less : which made me imagine the lesser to be *Bacchus*, and the other *Hercules* ; and giving them

*It was requisite the tempest should continue thus long, and he sail'd altogether in the dark, lest he should be asked the way to this strange Island.*



(c) *An Island in the Egean sea, famous for excellent wines.*

*See our Authors modesty; for this carries more probability by far, than that a Spring of wine should rise out of the earth.*

*Half a Virgin and half a tree.*

*Many men have thus lost themselves, in the yielding to the bewitching enticements of wine and women.*

them due adoration, we proceeded on our journey; and far we had not gone, but we came to a river, the stream whereof seemed to run with as rich wine as any is made in (c) *Chios*, and of a great breadth, in some places able to bear a ship, which made me to give the more credit to the inscription upon the pillar, when I saw such apparant signs of *Bacchus* peregrination: we then resolved to travel up the stream, to find whence the river had his original: and when we were come to the head, no spring at all appeared, but mighty great Vine trees of infinite number, which from their roots distilled pure wine, which made the river run so abundantly: the stream was also well stored with fish, of which we took a few, in taste & colour much resembling wine; but as many as eat of them, fell drunk upon it: for when they were opened and cut up, we found them to be full of lees: afterwards we mixed some fresh-water fish with them, which allayed the strong taste of the wine. We then crost the stream where we found it passable, and came among a world of Vines of incredible number, which towards the earth had firm stocks and of a good growth: but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture out *Daphne*, who was turned into a tree when she was overtaken by *Apollo*: at their fingers ends sprung out branches full of grapes, and the hair of their heads was nothing else but winding wires and leaves, and clusters of grapes: when we were come to them, they saluted us, and joyned hands with us, and spake unto us, some in the *Lydian*, and some in the *Indian* language, but most of them in *Greek*: they also kist us with their mounths, but he that was so kist fell drunk, and was not his own man a good while after: they could not abide to have any fruit pulled from them, but would roar and cry out pittifully, if any man offered it: some of them desired to have carnal mixture with us, and two of our

com.

company were so bold as to entertain their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from whence they grew together, and took root together, and their fingers began to spring out with branches, and crooked wires, as if they were ready to bring out fruit: whereupon we forsook them and fled to our ship, and told the company at our coming what had betide unto us, how our fellows were entangled, and of their copulation vwith the vines: then vve took certain of our vessels, and filled them, some vwith vwater and some vwith vvine out of the river, and lodged for that night near the shoar. On the morrov vve put to sea again, the wind serving us weakly, but about noon, when we had lost sight of the Island, upon a suddain a \* whirlwind caught us, which turned our ship round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle again into the sea, but we hung above ground, and were carried aloft with a mighty wind which filled our sailes strongly. Thus for seven daies space and so many nights, were we driven along in that manner, and on the eight day we came in view of a great country in the air, like to a † shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and took land, and surveying the countrey, we found it to be both (c) inhabited and husbanded; and as long as the day lasted we could see nothing there; but when night was come, many other Islands appeared unto us, some greater & some less, all of the colour of fire, and another kind of earth underneath, in which were cities, and seas, and rivers, and woods, and mountains, which we conjectured to be the earth by us inhabited, and going further into the land, we were met withall & taken by those kind of people, which they call (d) *Hippogypians*: these *Hippogypians* are men riding upon monstrous vultures, which they use instead of

R horses;

\* *whit  
wind  
blew them  
thither.*

† *The  
Island of  
the Moon.  
(c) He  
closely  
takes their  
opinion  
who hold  
the Sun,  
Moon, and  
stars to be  
inhabited  
countries.  
(d) A  
made word  
signifying  
horse-vul-  
tures, or  
vulture-  
horses, or  
vulture  
riders: and  
so are the  
rest that  
follow,  
names  
coined and  
composed  
for his pur-  
pose.*

horses ; for the vultures there are exceeding great, every one with three heads apiece : you may imagine their greatness by this ; for every feather in their wings was bigger and longer than the mast of a tall ship : their charge was to flie about the countrey, and all the strangers they found, to bring them to the King : and their fortune was then to seize upon us, and by them we were presented to him : As soon as he saw us, he conjectured by our habit what country-men we were, and said, Are not you strangers *Grecians*? which when we affirmed, and how could you make way, said he, thorow so much aire as to get hither? then we deliverd the whole discourse of our fortunes to him, whereupon he began to tell us likewise of his own adventures, how that he also was a man, by name (e) *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrey, and said it was that region : which to us below seemed to be the Moon; but he bade us be of good chear, and fear no danger, for we should want nothing we stood in need of: and if the war he was now in hand withall against the Sun succeeded fortunately, we should live with him in the highest degree of happiness: then we asked of him what enemies he had, and the cause of the quarrel; and he answered, (f) *Phaethon* the King of the inhabitants of the Sun (for that is also peopled as well as the Moon) hath made war against us a long time, upon this occasion. I once assembled all the poor people and needy persons within my dominions, purposing to send a Colony to inhabit the Morning Star, because the countrey was desert, and had no body dwelling in it; This *Phaethon* envying, crost me in my design, and sent his *Hippomyrmicks*, to meet with us in the mid-way, by vvhom vve were surpris'd at that time, being not prepared for an encounter, and vvere forced to retire: novv therefore my purpose is once again to denounce vvar, and

(e) *Icaromen. c.*

*Endymion  
King of the  
Moon.*

(f) *The  
son of  
Phœbus  
and Cly-  
mene, who  
having ob-  
tained  
leave to  
ride one  
day about  
the world  
in his fa-  
thers Cha-  
riot, though  
fore against  
his will, by  
his unskil-  
ful driving  
scorcht a  
great part  
both of bea-  
ven and  
earth, and  
was there-  
fore strook  
dead with  
a thunder-  
bolt by Ju-  
piter. O-  
vid Met.*

and publish a plantation of people there : if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and all armour answerable for service : for to morrow we must set forwards : with all our hearts, said I, if it please you : then were we feasted and abode with him, and in the morning arose to set our selves in order of battel : for our scouts had given us knowledge that the enemy was at hand : our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foot forces, and the strange aids : of these fourescore thousand were *Hippogypians*, and twenty thousand that rood upon *Lachanopters*, which is a mighty great foule, and instead of feathers, covered thick over vvith vvort leaves : but their vving feathers, vvere much like the leaves of lettices : after them vvere placed the *Cencrobolians* and the *Scorodomachians* : there came also to aide us from the bear-star, thirty thousand *Phyllotoxotans*, and fifty thousand *Anemodromians* ; these *Phyllotoxotans*, ride upon great fleas, of which they have their denomination : for every flea amongst them is as big as a dozen elephants ; the *Anemodromians* are footmen, yet flew in the aire without feathers in this manner : every man had a large mantle reaching down to his foot, which the wind blowing against, filled it like a sail, and they were carried along as if they had been boats : the most part of these in fight were targitiers : it was said also that there were expected from the stars over *Cappadocia*, three-score and ten-thousand *Struthobalanians*, and five-thousand *Hippogeranians* ; but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderful and incredible reports were given out of them ; this was the number of *Endymions* army ; the furniture was all alike ; their helmets of bean hulls, which are great with them and very strong, their breast-plates all of lupines cut into

The morning there,  
but the evening  
here.

The number of their  
forces.



The order  
of Endy-  
mions bat-  
tel.

(g) They  
are in the  
Ægean  
sea, in  
number 53.

The order  
of Phae-  
thons bat-  
tel.

scales, for they take the shels of lupines, and fastening them together, make breast-plates of them which are impenetrable, and as hard as any horn : their shields and swords like to ours in Greece ; and when the time of battle was come, they were ordered in this manner. The right wing was supplied by the *Hippogypians*, where the King himself was in person, with the choicest souldiers in the army, amongst whom we also were ranged ; the *Lachanopters* made the left wing, and the aids were placed in the main battel as every mans fortune fell : the foot, which in number were about six thousand *Myriades*, were disposed of in this manner ; there are many spiders in those parts of mighty bigness, every one in quantity exceeding one of the Islands (g) *Cyclades* ; these were appointed to spin a web in the air between the Moon, and the Morning Star, which was done in an instant, and made a plain Champion, upon which the foot forces were planted, who had for their leader, *Nycterion* the son of *Exdianax*, and two other associates. But of the enemies side the left wing consisted of the *Hippomyrmekes*, and among them *Phaeton* himself ; these are beasts of huge bigness and winged, carrying the resemblance of our emmets, but for their greatness ; for those of the largest size were of the quantity of two acres, and not only the riders supplied the place of souldiers, but they also did much mischief with their horns ; they were in number fifty thousand ; in the right wing were ranged the *Aeroconopes*, of which there were also about fifty thousand, all archers riding upon great gnats : then followed the *Aerocordakes* who were light armed and footmen, but good souldiers, casting out of slings a far off huge great turneps ; and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds : it is said they use to anoint their bullets with the poison of mallows ; after them were placed the *Caulomycetes*, men at armes and good

at

at handstrokes, in number about fifty thousand: they are called *Caulomycetes*, because their shields are made of mushrooms, and their spears of the stalks of the hearb *Asparagus*: near unto them were placed the *Cynobalanians*, that were sent from the Dog-star to aid him; these were men with dogs faces, riding upon winged acorns: but the slingers that should have come out of *Via lactea*, and the *Nephelocentaures* came too short of these aids, for the battel was done before their arrival, so that they did them no good: and indeed the slingers came not at all: wherefore they say *Phaethon* in displeasure over-ran their Country: these were the forces that *Phaethon* brought into the field; and when they were joyned in battel, after the signal was given, and the Asles on either side had braied, (for these are to them instead of Trumpets) the fight began, and the left wing of the *Heliotans*, or Sun Souldiers, fled presently, and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, and many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turn their backs and fly, especially when they found their own left wing to be overthrown. Thus were they wholly discomfited on all hands: many were taken prisoners, and many slain: much blood was spilt, some fell upon the clouds, which made them look of a red colour, as sometimes they appear to us about Sun-setting: some dropt down upon the earth; which made me suppose it was upon some such occasion, that *Homer* thought *Jupiter* rained blood for the death of his son *Sarpedon*: returning from the pursuit, we erected two Trophies: one for the fight on foot, which we placed upon the Spiders web; the other for the fight in the air, which we set up upon the clouds: as soon as this was done, news came to us by our Scouts, that the *Nephelocentaures* were coming  
on

*The fight.**Iliad. l. 16.  
v. 459.*

(b) Icaro-  
menip. y.

(i) Chiron  
the Cen-  
taur, who  
was trans-  
lated into  
heaven, and  
made one of  
the twelve  
signs of the  
Zodiacke.

The reason  
of the Moons  
Eclipse.

on, which indeed should have come to *Phaethon* before the fight. And when they drew so near unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses and men: that part which resembled mankind, which was from the vast upwards, did equal in greatness the (b) *Rhodian Colossus*; and that which was like a horse, was as big as a great ship of burden; and of such multitude that I was fearful to set down their number, lest it might be taken for a lie: and for their Leader, they had the (i) *Sigittarius*. out of the *Zodiacke*: when they heard that their friends were foiled, they sent a messenger to *Phaethon* to renew the fight; whereupon they set themselves in array, and fell upon the *Selenitans* or the Moon Souldiers that were troubled, and disordered in following the chace, and scattered in gathering the spoils, and put them all to flight, and pursued the King into his City, and killed the greatest part of his Birds, overturned the Trophies he had set up, and overcame the whole Country that was spun by the Spiders: My self and two of my companions were taken alive: when *Phaethon*, himself was come, they set up other Trophies in token of Victory, and on the morrow we were carried prisoners into the Sun, our arms bound behind us with a peice of the Cobweb: yet would they by no means lay any siege to the City, but returned and built up a wall in the midst of the air, to keep the light of the Sun from falling upon the Moon, and they made it a double wall, wholly compact of clouds, so that a manifest Eclipse of the Moon insued, and all things detained in perpetual night: wherewith *Endymion* was so much oppressed, that he sent Embassadors to intreat the demolishing of the building, and beseech him that he would not damn them to live in darkness, promising to pay him tribute, to be his friend and associate, and never after to stir against him: *Phae-*  
*thons*

thons Council twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their minds to these terms. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast down the wall, and deliver the prisoners that they have taken, upon a ratable rancome: and that the *Selenitans* should leave the other stars at liberty, and raise no war against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearly pay to the King of the *Heliotans* in way of tribute, ten thousand vessels of dew, and deliver ten thousand of their people to be pledges for their fidelity: that the Colony to be sent to the Morning star, should be joyntly supplied by them both, and liberty given to any else that would, to be sharers in it; that these articles of peace should be ingraven in a pillar of Amber, to be erected in the midst of the air upon the confines of their Country: for the performance whereof were sworn of the *Heliotans*, *Pyronides*, and *Therites*, and *Phlogias*: and of the *Selenitans*, *Nyctor*, and *Menias*, and *Polylampes*: thus was the peace concluded, the wall immediately demolished, and we that were prisoners delivered: being returned into the Moon, they came forth to meet us, *Endymion* himself and all his friends: who embraced us with tears, and desired us to make our aboad vvith him, and to be partners in the Colony: promising to give me his ovvn son in marriage (for there are no vvomen amongst them) vvwhich I by no means vvould yeild unto, but desired of all loves, to be dismissed again into the Sea: and he finding it impossible to persvvade us to his purpose, after seven dayes feasting, gave us leave to depart. Novv, vvhat strange novelties vvorthy of note I observed during the time of my abode there, I vvill relate unto you. The first is, that they are not begotten of vvomen but of mankind;

*These names of the inhabitants of the Sun, are taken from things belonging to the day; those of the Moon from things appertaining to the night.*

*The strange novelties he observed in those parts.*



why that  
part which  
we term the  
calf, is cal-  
led by the  
Grecians  
the belly of  
the leg.

Their food.

Their drink.

kind ; for they have no other marriage but of males : the name of women is utterly unknown among them : untill they accomplish the age of five and twenty years, they are given in marriage to others : from that time forwards they take others in marriage to themselves : for as soon as the Infant is conceived, the leg begins to swell, and afterwards when the time of birth is come, they give it a lance and take it out dead : then they lay it abroad with open mouth towards the winde, and so it takes life : and I think thereof the *Grecians* call it the belly of the leg, because therein they bear their children instead of a belly. I will tell you now of a thing more strange than this : There are a kind of men among them called *Dendritans*, which are begotten in this manner : they cut out the right stone out of a mans codd, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves, bearing a kind of fruit much like to an Acorn, but of a cubite in length, which they gather when they are ripe, and cut men out of them : their privy members are to be set on, and taken off, as they have occasion : rich men have them made of Ivory, poor men of wood, wherewith they perform the act of generation, and accompany their spouses : when a man is come to his full age he dieth not, but is dissolved like smoak and is turned into air. One kind of food is common to them all ; for they kindle a fire and broil frogs upon the coals, which are with them in infinite numbers flying in the air, and whilst they are broiling, they sit round about them, as it were about a table, and lap up the smoak that riseth from them, and feast themselves therewith, and this is all their feeding : for their drink, they have air beaten in a mortar, which ye ldeth a kind of moisture much like unto dew : they have no avoidance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us : their boyes admit copulation, not like unto ours, but in their hams, a little above

above the calf of the leg, for there they are open ; they hold it a great ornament to be bald, for hairy persons are abhord with them; and yet among the Stars that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us : such beards as they have are growing a little above their knees ; they have no nails on their feet, for their whole foot is all but one toe ; every one of them at the point of his rump, hath a long colewort growing out in stead of a taile, alwayes green and flourishing, which though a man fall upon his back, cannot be broken ; the dropping of their noses is more sweet than honey ; when they labour or exercise themselves, they annoint their body with milk, whereinto if a little of that honey chance to drop, it will be turned into cheefe ; they make very fat oile of their beans, & of as delicat a savour as any sweet ointment ; they have many vines in those parts, which yield them but water : for the grapes that hang upon the clusters are like our halestones ; and I verily think, that when the vines are shaken with a strong wind, there falls a storm of haile amongst us, by the breaking down of those kind of berries : their bellies stand them instead of satchels, to put in their necessaries, which they may open and shut at their pleasure, for they have neither liver nor any kind of entralls, only they are rough and hairy within, so that when their young children are cold, they may be inclosed therein to keep them warm ; the rich men have garments of glass, very soft and delicate, the poorer sort of brass woven, whereof they have great plenty, which they inseame with water, to make it fit for the workman, as we do our wool. If I should write what manner of eyes they have, I doubt I should be taken for a lyar, in publishing a matter so incredible : yet I cannot chuse but tell it : for they have eyes to take in and out as please themselves : and when a man is so disposed, he may take them out and lay

*Because  
that Co-  
mets seem  
to be hairy,  
and have  
their name  
from  
thence.*

*The cause  
of haile.*

*The life is  
faigned by  
the Poets  
of the  
Gorgons,  
three sisters  
that had  
but one eye  
amongst  
them which  
they used  
by turns  
when th. y  
went a-  
broad.*

lay them by till he have occasion to use them, and then put them in and see again : many when they have lost their own eyes , borrow of others : for the rich have many lying by them : their ears are all made of the leavs of plane-trees , excepting those that come of acorns, for they only have them made of wood. I saw also another strange thing in the same Court ; a mighty great glafs, lying upon the top of a pit, of no great depth, whereinto, if any man descend, he shall hear every thing that is spoken upon the earth ; if he but look into the glafs, he shall see all cities, and all nations as well as if he were among them : there had I the sight of all my friends, and the whole countrey about : whether they saw me or not, I cannot tell : but if they believe it not to be so, let them take the pains to go thither themselves, and they shall find my words true ; then we took our leaves of the king, and such as were near him, and took shipping, and departed ; at which time *Endymion* bestowed upon me two mantles made of their glafs, and five of brasse, with a compleat armour of those shells of lupines, all which I left behind me in the whale ; and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way ; In our course we coasted many other countreys, and lastly arrived at the Morning star now newly inhabited, where we landed and took in fresh water ; from thence we entred the *Zodiake*, passing by the Sun, and leaving it on our right hand, took our course near unto the shoar, but landed not in the countrey, though our company did much desire it, for the wind vould not give us leave ; but vve savv it vvas a flourishing region, fat, and vvell vva-tered, abounding vvith all delights ; but the *Nephelocentaures* espying us, vvho vv ere mercenary souldiers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us ; for our *Hippogypians* vv ere departed before ; then vve made forwads, all

all the next night and day, and about evening tide following we came to a City called *Lychnopolis*, still holding on our course downwards: this City is seated in the air between the *Pleiades*, and the *Hyades*, somewhat lower than the *Zodiack*, and arriving there, not a man was to be seen, but lights in great numbers running to and fro, which were imployed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poor things; some again were great and mighty, exceeding glorious and resplendent, and there were places of receipt for them all; every one had his name as well as men, and we did hear them speak: these did us no harm, but invited us to feast with them, yet we were so fearful, that we durst neither eat nor sleep as long as we were there: their court of justice standeth in the midst of the City, where the governour sitteth all the night long calling every one by name, and he that answereth not is adjudged to die, as if he had forsaken his ranks: their death is to be quenched: we also standing amongst them saw what was done, and heard what answers the lights made for themselves, and the reasons they alledged for tarrying so long; there we also knew our own light, and spake unto it, and questioned it of our affairs at home, and how all did there, which related every thing unto us: that night we made our abode there, and on the next morrow returned to our ship, and sailing near unto the clouds had a sight of the City *Nepheletoctygia*, which we beheld with great wonder, but entered not into it, for the wind was against us: the King thereof was *Coronus* the son of *Cottyphion*: and I could not chuse but think upon the Poet (k) *Aristophanes*, how wise a man he was, and how true a reporter, and how little cause there is to question his fidelity for what he hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the air; and those Countreys also seemed to

A very proper death.

As some have affirmed every country to be governed specially by some particular Star, so he saigns a light in this city for every nation, which could tell all was done amongst them.

(k) In his Comedy called the Clouds, which he wrote against Socrates.



*A fish of  
an indif-  
ferent size.*

*A coun-  
treys within  
the whale.*

be fiery and of a glittering colour : the fourth day about noon, the wind gently forbearing, settled us fair and leasurely into the sea : and as soon as we found our selves upon water, we were surpris'd with incredible gladness, and our joy was unexpressible; we feasted and made merr'y with such provision as we had, we cast our selves into the sea, and swam up and down for our disport, for it was a calm. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils ; for when we had made only two daies saile in the water, as soon as the third day appeared, about Sun-rising, upon a sudden we saw many monstrous fishes and whales ; but one above the rest containing in greatness fifteen hundred furlongs, which came gaping upon us and troubled the sea round about him, so that he was compass'd on every side with froth and foam, shewing his teeth a far off, which were longer then any beech trees are with us, all as sharp as needles, and as white as Ivory ; then we took, as we thought, our last leaves one of another, and embracing together, expecting our ending day ; the monster was presently with us, and swallowed us up ship and all ; but by chance, he caught us not between his chops, for the ship slipt thorow the void passages down into his entrals ; when we were thus got within him, we continued a good while in darkness and could see nothing, till he began to gape, and then we percieved it to be a monstrous whale of a huge breadth and height, big enough to contain a City that would hold ten thousand men ; and within we found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and luggage ; in the midst of him was earth and hills, which were rais'd, as I conjectured, by the setting of the mud which came down his throat : for vvoods grevv upon them and trees of all sorts, and all manner of hearbs, and it looked as if it had been husbanded ; the compass of the

the land was two hundred and forty furlongs: there were also to be seen all kind of sea-fowl, as Gulls, Halcyons, and others that had made their nests upon the trees: then we fell to weeping abundantly: but at last I roused up my company, and propt up our ship, and stroke fire; then we made ready supper of such as we had, for abundance of all sort of fish lay ready by us, and we had yet water enough left which we brought out of the Morning Star: the next morrow we rose to watch when the Whale should gape: and then looking out, we could sometimes see mountains, sometimes only the skies, and many times Islands: for we found that the fish carried himself with great swiftness to every part of the Sea: when we grew weary of this, I took seven of my company, and went into the wood to see what I could find there, and we had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not far off we espied many Sepulchres and pillars placed upon them, with a fountain of clear water close unto it; we also heard the barking of a dog, and saw smoke rise a far off, so that we judged there was some dwelling thereabout: wherefore making the more haste, we lighted upon an old man and a youth, who were very busie in making a garden, and in conveying water by a channel from the fountain into it: whereupon we were surprised both with joy and fear: and they also were brought into the same taking, and for a long time remained mute; but after some pause, the old man said; What are ye, you strangers? any of the Sea spirits? or miserable men like unto us? for we that are men by nature, born and bred in the earth, are now Sea-dwellers, and swim up and down within the Continent of this Whale, and know not certainly what to think of our selves; we are like to men that be dead; and yet believe our selves to be alive. Whereunto I answered; for our parts, Father, we are men also, newly come hither, and  
swal-

*It was a  
custome in  
ancient  
times to en-  
tertain all  
strangers  
with a feast  
before they  
enquired of  
their affairs.*

*(m) An  
Island in  
the Eastern  
part of the  
Mediterra-  
nean sea,  
betwixt  
Syria and  
Cilicia.*

lowed up ship and all but yesterday; and now come purposely within this wood, which is so large and thick: some good Angel, I think did guide us hither to have the sight of you, and to make us know, that we are not the only men confin'd within this Monster: tell us therefore your fortunes we beseech you, what you are, and how you came into this place: but he answered, you shall not hear a word from me, nor ask any more questions, untill you have taken part of such Viands as we are able to afford you: so he took us, and brought us into his house, which was sufficient to serve his turn; his pallets were prepared, and all things else made ready: then he set before us Hearbs, and Nuts, and Fish, and fild out of his own Wine unto us: and when we were sufficiently satisfied, he then demanded of us what fortunes we had endured, and I related all things to him in order that had betide unto us, the tempest, the passages in the Island, our Navigation in the air, our War, and all the rest, even till our diving into the Whale: whereat he wondered exceedingly, and began to deliver also what had befalln to him, and said: By lineage, O ye strangers, I am of the Isle (m) Cyprus, and travelling from mine own Country as a Merchant, with this my son you see here, and many other friends with me, made a voyage for Italy in a great Ship full fraught with Merchandise, which perhaps you have seen broken in peices in the mouth of the Whale: we sailed with fair weather, till we were as far as Sicily: but there we were overtaken with such a boistrous storm, that the third day we were driven into the Ocean, where it was our fortune to meet with this Whale which swallowed us all up, and only we two escaped with our lives, all the rest perished, vvhom vve have here buried, and built a Temple to Neptune: ever since vve have continued this course of life, planting hearbs and feeding upon Fish and Nuts: here is vvhod enough you see, and plenty of Vines which yeild most delicate wine:

vve

we have also a well of excellent cool water, which it may be you have seen: vve make our beds of the leaves of trees, and burn as much vwood as vve vwill; vve chace after the birds that fly about us, and go out upon the gills of the Monster to catch after live Fishes: here vve bath our selves vwhen vve are disposed, for vve have a lake of salt vvater not far off, about some tvventy furlongs in compass, full of sundry sorts of fish, in vvwhich vve svvim and sail upon it in a little Boat of mine ovvn making. This is the seven and tvventieth year of our drovvning, and vvith all this vve might be vvell enough contented, if our neighbours and borderers about us vv ere not perverse and troublesome, altogether insociable and of stern condition. Is it so indeed, said I, that there should be any vvithin the Whale but your selves? many said he, and such as are unreconcileable tovwards strangers, and of monstrous and deformed proportions: the Western Countries, and the tail part of the Wood, are inhabited by the *Tarychanians*, that look like Eeles, vvith faces like a Lobster: these are Warlike, fierce, and feed upon ravy flesh: they that dvvel tovwards the right side, are called *Tritonomeditans*, vvwhich have their upper parts like unto men, their lovver parts like Cats, and are less offensive than the rest: On the left side inhabit the *Carcinochirians* and the *Thinocephalians*, vvwhich are in league one vvith another: the middle region is possesst by the *Pagurodians*, and the *Psittopodians*, a Warlike Nation and swift of foot: Eastwards towards the mouth is for the most part desert, as overwasht with the Sea: yet am I fain to take that for my dwelling, paying yearly to the *Psittopodians*, in way of tribute, five hundred Oysters: of so many Nations doth this Country consist: we must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I? more than a thousand, said he: and what armour have they? none at all, said he, but



but the bones of fishes : then were it our best course, said I, to incounter them, being provided as we are, and they without weapons : for if we prove too hard for them, we shall afterward live out of fear : this we concluded upon, and went to our Ship to furnish our selves with arms : the occasion of War we gave by Nonpayment of tribute, which then was due : for they sent their Messengers to demand it, to whom we gave a harsh and scornful answer, and sent them packing with their arrant : but the *Psittopodians*, and *Paguradians*, taking it ill at the hands of *Scinthus*, for so was the man named, came against us with great tumult ; and we suspecting what they would do, stood upon our guard to wait for them, and laid five and twenty of our men in ambush, commanding them as soon as the enemy was past by, to set upon them ; who did so, and arose out of their ambush, and fell upon the rear : we also being five and twenty in number (for *Scynthus* and his son were Marshallled among us) advanced to meet with them, and encountered them with great courage and strength : but in the end we put them to flight and pursued them to their very dens : of the enemies were slain an hundred three-score and ten, and but one of us, beside *Trigles* our Pilot, who was thrust thorow the back with a fishes rib ; all that day following, and the night after, we lodged in our trenches, and set on end a dry back-bone of a Dolphin instead of a Trophy : The next morrow the rest of the Country people perceiving what had happened, came to assault us ; the *Tarchanians* were ranged in the right wing with *Pelamus* their Captain ; the *Thyncephalians* were placed in the left wing, the *Carcinochiririans* made up the main battel, for the *Tritonomenditans* stirred not, neither would they joyn with either part ; about the Temple of *Neptune* we met with them, and joyned fight with a great cry, which was answered with an eccho out of the Whale, as if it had been out of a Cave ; but we soon put them to flight being naked

who supplied the  
room of the  
two that  
were lost.

naked people, and chased them into the wood, making our selves masters of the Countrey; soon after they sent Embassadours to us, to crave the bodies of the dead, and to treat upon conditions of peace; but we had no purpose to hold friendship with them, but set upon them the next day, and put them all to the sword, except the *Tritonomendetans*, who seeing how it fared with the rest of their fellows, fled away thorow the gills of the fish, and cast themselves into the sea; then we travelled all the Countrey over, which now was desert, and dwelt there afterwards without fear of enemies, spending the time in exercise of the body, and in hunting, in planting vineyards, and gathering fruit of the trees, like such men as live delicately, and have the world at will, in a spacious & unavoidable prison: this kind of life led we for a year & eight months: but when the fifth day of the ninth month was come, about the time of the second opening of his mouth (for so the Whale did once every hour, whereby vve conjectured howv the hours vvent avway) I say about the second opening, upon a suddain, vve heard a great cry, and a mighty noise, like the calls of mariners, and the stirring of oares, vvhich troubled us not a little; vvhencefore vve crept up to the very mouth of the fish, and standing vvithin his teeth, savv the strangest sight that ever eye beheld: men of monstrous greatnes, half a furlong in stature, sailing upon mighty great Islands, as if they vv ere upon shipboard; I knowv you vvill think this smels like a lye, but yet you shall have it; the Islands vv ere of a good length indeed, but not very high, containing about an 100. furlongs in compass; every of these carryed of those kind of men, eight and twenty, of which some fate on either side of the Island, and rowed in their course with great *Cypres* trees, branches, leaves and all, instead of oares; on the stern or hinder part, as I take it, stood the governor, upon a high hill, with a brasen rudder of a furlong in length in his hand; on the fore-part stood forty

T

such

*A gaping  
clock.*

*A strange  
sea-fight.*

(n) *A fish  
with many  
feet.*

such fellows as those, armed for the fight, resembling men in all points, but in their hair, which was all fire and burnt clearly, so that they needed no helmets: instead of sails, the wood growing in the Island did serve their turns; for the wind blowing against it, drove forward the Island like a ship, and carried it which way the governour would have it; for they had Pilots to direct them, and were as nimble to be stird with oars as any long boat; at the first we had the sight but of two or three of them; afterwards appeared no less then six hundred, which dividing themselves in two parts, prepared for incounter, in which many of them by meeting with their barks together were broken in pieces, many were turned over and drowned: they that closed, fought lustily, and would not easily be parted; for the souldiers in the front shewed a great deal of valour, entring one upon another, and kill'd all they could, for none were taken prisoners; instead of iron graples, they had mighty great (n) *Polypodes* fast tied, which they cast at the other, and if they once laid hold on the wood, they made the Isle sure enough for stirring; they darted and wounded one another with oysters that would fill a wain, and sponges as big as an acre: the leader on the one side was *Æolocentaurus*, and of the other *Thalassopotes*; the quarrel, as it seems, grew about taking a booty: for they said that *Thalassopotes*, drove away many flocks of Dolphins that belonged to *Æolocentaurus*, as we heard by their clamours one to another, and calling upon the names of their Kings; but *Æolocentaurus* had the better of the day, and sunk one hundred and fifty of the enemies Islands, and three they took with the men and all; the rest withdrew themselves and fled, whom the other pursued, but not far, because it grew towards evening, but returned to those that were wrackt and broken, which they also recovered for the most part, and took their own away with them: for on their part there were no less than fourscore Islands drowned;

drowned; then they erected a Trophie for a monument of this Island fight, and fastned one of the enemies Islands with a stake upon the head of the Whale; that night they lodged close by the Beast, casting their cables about him, and ankered near unto him; their ankers are huge and great, made all of glasse, but of a wonderful strength: the morrow after when they had sacrificed upon the top of the Whale, and there buried their dead, they sailed away, with great triumphs and songs of victory, and this was the manner of the Islands fight.

*The second Book.*

UPON this we began to be weary of our abode in the Whale, and our varriance there did much trouble us; we therefore set all our wits a work to find out some means or other to clear us from our captivity: first, we thought it would do well to dig a hole thorow his right side, and make our escape that way forth, which we began to labour at lustily: but after we pierced him five furlongs deep, and found it was to no purpose, we gave it over. Then we devised to set the Wood on fire, for that would certainly kill him without question, and being once dead, our issue would be easie enough: this we also put in practice, and began our project at the taile end, which burnt seven dayes, and as many nights, before he had any feeling of our fire works: upon the eighth and ninth dayes we perceived he began to grow sickly: for he gaped more dully than he was wont to do, and sooner closed his mouth again: the tenth and eleventh he was thoroughly mortified, and began to stink: upon the twelfth day we bethought our selves, though almost too late, that unless we underpropt his chops when he gaped next, to keep him from closing, we should be in danger of perpetual imprisonment within his dead carcass, and there miserably perish, we therefore pitcht long

*They set  
the whale  
on fire.*



beams of timber upright within his mouth to keep it from shutting, and then made our ship in a readiness, and provided our selves with store of fresh water, and all other things necessary for our use, *Scintharus* taking upon him to be our Pilot, and the next morrow the Whale died : then we haled our ship thorow the void passages, and fastning cables about his teeth, by little and little settled it into the Sea, and mounting the back of the Whale, sacrificed to *Neptune*, and for three dayes together, took up our lodging hard by the Trophie, for we were becalm'd: the fourth day we put to Sea, and met with many dead CorpSES that perished in the late Sea-fight, which our ship hit against, whose bodies we took measure of with great admiration, and sailed for a few dayes in very temperate weather. But after that the North wind blew so bitterly, that a great frost ensued, wherewith the whole sea was all frozen up, not only superficially upon the upper part, but in depth also, the depth of four hundred fadomes, so that we were faine to forsake our ship and run upon the Ice : the wind sitting long in this corner, and we not able to indure it, put this device in practice, which was the invention of *Scintharus* : with mattocks and other instruments, we made a mighty cave in the water, wherein we sheltered our selves forty dayes together : in it we kindled fire, and fed upon fish of which we found great plenty in our digging : at the last, our provision falling short, we returned to our frozen ship which we set upright, and spreading her sailes, went forward as well as if we had been upon water, leasurely and gently sliding upon the Ice : but on the fift day the water grew warm, and the frost brake, and all was turned to water again. We had not sailed three hundred furlongs forwards, but we came to a little Island that was desert, where we only took in fresh water ( which now began to fail us ) and with our shot kild two wild bulls, and so departed ; these bulls have their horns growing

growing not upon their heads, but under their eyes: (a) as *Momus* thought it better. Then we entred into a Sea, not of water, but of milk, in which appeared a white Island full of Vines: this Island was only a great Cheese, well prest (as we afterwards found when we fed upon it) about some five and twenty furlongs in bigness: the Vines were full of clusters of Grapes, out of which we could crush no Wine but only Milk: in the midst of the Island, there was a Temple built, dedicated to (b) *Galatea*, one of the daughters of *Nereus*, as by the inscription appeared: as long as we remained there, the soil yeilded us food and victuals, and our drink was the milk that came out of the Grapes: in these, as they said, raigneth (c) *Tyro*, the daughter of (d) *Salmonesus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island we rested our selves five dayes, and on the sixth put to Sea again, a gentle gale attending us, and the Seas all still and quiet. The eight day as we sailed onvvard, not in Milk any longer, but in salt and azure vvater, we saw many men running upon the Sea, like unto us every way forth, both in shape and stature, but only for their feet which were of Cork, whereupon I suppose they had the name of *Phellopodes*: we marvelled much when we saw they did not sink, but keep above water, and travel upon it so boldly: these came unto us, and saluted us in the *Græcian* language, and said they were bound towards *Phello*, their own Country, and for a while ran along by us, but at last turned their own way and left us, wishing us a happy and prosperous voyage. Within a while after many Islands appeared, and near unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a City seated upon a mighty great and round Cork. Further off, and more towards the right hand, we saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not above

(a) *Momus* found fault with *Jupiter* for not setting the bulls horns in this manner. *Arist.* de part. ani. 13. he was the god of feasting, & of carping amongst the Heathen. *Hesiod.* in his Theog. says that he was the son of the night, but begotten without a father.

(b) A sea Nymph daughter of *Nereus* & *Doris*, so called because of her whiteness, as pure as milk.

(c) Of her *Neptune* begot *Pelias*, and *Neleus* the father of *Nestor*.

(d) He was King of *Elis* a territory of *Peloponnesus*, and for imitating the thunder, by running his Chariot over a bridge of brass, was slain with a thunderbolt by *Jupiter*.

above five hundred furlongs; and approaching somewhat near unto it, a wonderful fragrant air breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the story-writer saith ariseth out of *Arabia* the happy, consisting of a mixture of Roses, Daffadils, Gilli-flowers, Lillies, Violets, Myrtles, Bayes, and blossomes of Vines: such a dainty odoriferous savour was conveyed unto us: being delighted with this smell, and hoping for better fortunes after our long labours, we got within a little of the Isle, in which we found many Havens on every side, not subject to over-floating, and yet of great capacity, and Rivers of clear water emptying themselves easily into the Sea, with Meadows and Hearbs, and Muscal birds, some singing upon the shoar, and many upon the branches of Trees, a still and gentle air compassing the whole Country: when pleasant blasts gently stirred the Woods, the motion of the branches made a continual delightful melody, like the sound of winde Instruments in a solitary place: a kind of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a Banket, when some do play on wind Instruments, some commend the Musick, and some with their hands applaud the Pipe, or the Harp, all which yeilded us so great content, that we boldly entred the Haven, made fast our Ship and landed, leaving in her only *Scintharus*, and two more of our companions behind us: passing along thow a sweet Medow, we met with the Guards that used to sail about the Island, who took us, and bound us with Garlands of Roses (which are the strictest bands they have) to be carried to their Governour: from them we heard as vve vvere upon the vway, that it was the(e) Island of those that are called Blessed, and that *Rhadamanthus* vvas Governour there, to vvhom vve vvere brought and placed the fourth in order of them that vvere to be judged: the first trial vvas about *Ajax* the son of *Telamon*, whether he were a meet man to be admitted into the society

(e) See the  
Tyrant. y.  
A contro-  
versie con-  
cerning  
Ajax, who  
being over-  
come by the  
eloquence  
of Ulysses  
about  
Achilles  
armour, fell  
mad and  
slew him-  
self.

ciety of the *Heroes*, or not: the objections against him were his madness, and the killing of himself: and after long pleading to and fro, *Rhadamanthus* gave this sentence, that for the present he should be put to *Hippocrates* the Physician of *Cous*, to be purged with *Elleborus*, and upon the recovery of his wits to have admittance: the second was a controversie of love, *Theseus* and *Menelaus* contending, which had the better right to *Hellen*: but *Rhadamanthus* gave judgement on *Menelaus* side, in respect of the manifold labours and perils he had incur'd for that marriage sake, whereas *Theseus* had Wives enough beside to live withall, as the (f) *Amazon*, (g) and the daughters of *Minos*: the third was a question of precedency, between (h) *Alexander* the son of *Philip*, and (i) *Hannibal* the *Carthaginian*, in which *Alexander* was prefer'd, and his Throne placed next to the Elder (k) *Cyrus* the *Persian*: In the fourth place we appeared, and he demanded of us, what reason we had, being living men, to take land in that Sacred Country, and we told him all our adventures in order as they befell us: then he commanded us to stand aside, and considering upon it a great while, in the end propos'd it to the Benchers, which were many, and among them (l) *Aristides* the *Athenian*, surnamed the just: and when he was provided what sentence to deliver, he said, that for our busie curiosity, and needless travels, we should be accountable after our death: but for the present, we should have a time limited for our abroad, during which we should feast the *Heroes*, and then depart, prefixing us seven months liberty to conclude our tarriance, and no more: then our Garlands fell off from us of themselves, and we were set loose, and led into the City to feast with the blessed: the City was all of gold, compassed with a wall made of the precious stone *Smaragdus*, which had seven gates, every one cut out of a whole peice of timber of *Cinamon* tree: the pavement of the City, and all the ground within the walls was *Ivory*: the Temples

(f) *Hippolyta*.

(g) *Ariadne*, and *Phaedia*.

(h) *Alexander* the great.

(i) The son of *Amilcar*, and General of the *Carthaginians* against the *Romans*; see *Plutarch* in his life.

(k) The son of *Cambyses* who translated the Kingdom from the *Medes* to the *Persians*; see the *surveivers*.

The younger *Cyrus* was the son of *Darius* *Nothus*, & brother to *Artaxerxes*, of whom *Xenophon*.


(l) *Plutarch*.

He describes the City of the blessed, and the *Elysian* fields, and to their perpetual flame, out-lies *Homer* and all the *Poets*.



ples of all the gods are built of Beryll, with large Altars made all of one whole *Amethyst*, upon which they offer their Sacrifices: about the City runneth a River of most excellent sweet ointment, in breadth an hundred Cubits of the larger measure, and so deep that a man may swim in it with ease: for their bathes, they have great houses of Glass, which they warm with Cinamon: and their bathing tubs are filled with warm dew instead of water; their only Garments are Cob-webs of Purple colour, neither have they any bodies, but are intaſtile and without flesh, a meer shape and presentation only: and being thus bodileſs, they yet ſtand, and are moved, are intelligent, and can ſpeak: and their naked ſoul ſeemeth to wander up and down in a corporal likenes: for if a man touch them not, he cannot ſay otherwiſe, but that they have bodies, altogether like ſhadows ſtanding upright, and not, as they are of a dark colour: no man waxeth any older there then he was before, but of what age he comes thither, ſo he continueth: neither is there any night with them, nor indeed clear day: but like the twilight towards morning before the Sun be up, ſuch a kind of light do they live in: they know but one ſeaſon of the year which is the Spring, and feel no other wind but *Zephirus*: the Region flouriſheth with all ſorts of flowers, and with all pleaſing Plants fit for ſhade: their Vines bear fruit twelve times a year, every moneth once; their Pomegranate trees, their Apple trees, and their other fruit, they ſay, bear thirteen times in the year: for in the moneth called *Minous* they bear twice. Inſtead of Wheat, their ears bear them Loaves of bread ready baked, like unto muſhrums: about the City are three hundred threeſcore and five Wells of water, and as many of honey, and five hundred of ſweet ointment, for they are leſs than the other: they have ſeven Rivers of Milk, and eight of Wine: they keep their Feaſt without the City, in a field called *Elyſium*, which is a moſt pleaſant medow environed

Homer.

roned with woods of all sorts, so thick that they serve for a shade to all that are invited, who sit upon beds of flowers, and are waited upon, and have every thing brought unto them by the winds, unless it be to have the wine filled; and that there is no need of; for about the banquetting place are mighty great trees growing of clear and pure glass; and the fruit of those trees are drinking cups and other kind of vessels of what fashion or greatness you will; and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drink; instead of garlands, the nightingales, and other musical birds, gather flowers with their beaks out of the meadows adjoining, and flying over their heads with chirping noats scatter them among them; they are annointed with sweet ointment in this manner; sundry Clouds draw that unguent out of the fountains and the rivers, which settling over the heads of them that are at the banquet, the least blast of wind makes a small rain fall upon them like unto a dew; After supper they spend the time in musick and singing; their ditties that are in most request, they take out of (m) *Homer's* verses, who is there present himself and feasteth among them sitting (n) next above *Ulysses*; their quires consist of Boyes and Virgins, which were directed and assisted by (o) *Eunomus* the *Locrian*, and (o) *Arion* the *Lesbian*, and (p) *Anacreon*, and (p) *Stesichorus*, who hath had a place  ever since his reconciliation with *Hellena*. As soon as these have done, there enter a second quire of swans, swallows and nightingales: and when they have ended, the whole woods ring like wind instruments by the stirring of the aire; but that which maketh most for their mirth, are two wells adjoining to the banquetting place, the one of \* laughter, the other of pleasure; of these

(m) For he was in most esteem among the ancients.  
(n) Ulysses had good reason to give place to Homer, who lived so long for his credit.  
(o) Two excellent musicians.  
(p) Two famous Lyrick Poets.  
(p) Stesichorus having

much inveighed against *Hellena* in his verses as the cause of all the Trojan war, was strook blind by *Castor* and *Pollux*, but upon his recantation recovered his sight. \* Excellent liquor for a feast.

U

every

(q) *This Ajax, when Troy was taken, ravished Cassandra the daughter of Priamus, being a virgin, and Priest to Minerva in the Temple of Pallas, for which the goddess sent a tempest which dispers'd the Navie of the Grecians as they returned, and sunk Ajax with a thunder-bolt.*  
 (r) *The only wise man among the Scythians, who endeavouring to bring in the Athenian laws amongst his barbarous countrymen, was slain by the King his brother.*

every man drinks to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against Troy, excepting (q) *Ajax the Locrion*; he only, they told me, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the younger *Cyrus*, and (r) *Anacharsis the Scythian*: (s) *Zamolxis the Thracian*, and (t) *Numa the Italian*; there was also (u) *Lycargus the Lacedaemonian*, and \* *Phobion* and \* *Tellus the Athenians*, and all the wise men, unless it were (x) *Periander*. I saw also *Socrates* the son of *Sophroniscus* prattling with *Nestor*, and (y) *Palamedes*, and close by him stood (z) *Hyacinthus*, the *Lacedaemonian*, and the gallant *Narcissus*, and *Hyllus*, and other beautiful and lovely youths, & for ought I could gather by him, he was far in love with *Hyacinthus*, for he discoursed with him more then all the rest: for which cause, they said, *Rhadamanthus* was offended at him, and often threatened to thrust him out of the Island, if he continued to play the fool in that fashion, and not give over his idle manner of jesting, when he was at their banquet; only (a) *Plato* was not present, for they said he dwelled in a City framed by himself observing the same rule of government and laws as he had prescribed for them to live under: *Aristippus* and *Epicurus* are prime men amongst them, because they are the most jovial good fellows and the best companions: *Diogenes*, the *Sinopean*, was so far altered from the man he was before, that he married with *Lais* the harlot, and was many times so drunk, that he would rise and dance about the room, as a

*Laert.* (f) *Scholler and servant to Pythagoras.* (c) *The second Roman King.* (u) *Lawgiver to the Lacedaemonians.* *Plutarch.* \* *Two wise men of Athens that professed poverty.* *Plutarch.* (x) *Who was King of Corinth and a Tyrant.* (y) *Necrom.* r. (z) *Socrates profest himself learned in nothing but only love, and that of young youths, which he hold to be the best and noblest affection: seeing that this was the best means to bring up the younger sort in the knowledge of goodness and virtue; but his enemies made the worst construction of it, and therefore Lucian brings him in here with these young and beautiful lads.* (a) *Such a one as he would have in his Common-wealth.*

man out of his senses ; (b) *Æsop* the *Phrygian* served them for a jester ; there was not one *Stoick* in company but were still busied in ascending the height of virtues hill ; and of (c) *Chrysippus*, we heard that it was not lawful for him by any means to touch upon the Island untill he have the fourth time purged himself with *Elleborus* ; the (d) *Academicks*, they say, were willing enough to come, but that they yet are doubtful, and in suspense, and cannot comprehend how there should be any such Island : but indeed, I think they were fearful to come to be judged by *Rhadamanthus*, because themselves have abolished all kind of judgement : yet many of them, they say, had a desire, and would follow after those that were coming hither, but were so sloathful as to give it over, because they were not comprehensive, and therefore turned back in the midst of their way : these were all the men of note that I saw there : and amongst them all, *Achilles* was held to be the best man, and next to him *Theseus*. For their manner of venery and copulation thus it is ; they couple openly in the eyes of all men, both with females and male kind, and no man holds it for any dishonesty : only *Socrates* would swear deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow : and *Hyacinthus* and *Narcissus* both confessed otherwise for all his denial : the women there are all in common, and no man takes exception at it, in which respect they are absolutely (e) the best *Platonists* in the world : and so do the boys yeeld themselves to any mans pleasure without contradiction : after I had spent two or three days in this manner, I went to talk with *Homer* the Poet, our leasure serving us both well, and to know of him what countrey man he was, a question with us hard to be resolved, and he said he could not certainly tell himself, (f) be-

(b) The fable-maker. No Stoicks in Elysium.  
(c) A Philosopher scholar to Zeno the greatest Logician of his time, and chief of the Stoicks sect.  
(d) He means not the Platonicks who are call'd the old Academicks, but the new Academicks, who would affirm nothing, and held it impossible that any thing should be truly known, and therefore he says they abolished all kind of judgement.  
What was the difference between these and the Pyrrhoni-ans or Scepticks ; see Gellius. l. ix. c. 5.  
(e) Plato in his Commonwealth would have all women common.

(f) Seven Cities of Greece shew for the birth of Homer, which are comprised in this verse. Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens.



(g) O  
dyssey, sig-  
nifies a  
pledge or  
hostage.

(h) Two  
carping  
Grammari-  
ans that  
undertook  
to correct  
some of  
Homers  
verses.

(i) This  
touches  
some Com-  
mentators  
upon Ho-  
mer, who  
have gone  
about  
to give a  
reason al-  
most of  
every word  
he wrote.

(k) See  
Necro-  
mant. b.

(l) Who  
was an  
eloquent  
Orator.

(m) See  
the Cock,  
a. & h.

(n) Icaro-  
menip.  
a. & b.

cause some said he was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but he said indeed, he was a *Babylonian*, and among his own countrymen not called *Homer* but *Tigranes*: and afterwards living as an (g) ho-  
stage among the *Gracians*, he had therefore that name put upon him: then I questioned him about those verses in his books that are disallowed, as not of his making, whether they were written by him or not, and he told me they were all his own, much condemning (h) *Zenodatus*, and (h) *Aristarchus* the Grammarians for their weakness in judgement: when he had satisfied me in this, I asked him again (i) why he began the first verse of his Poem with anger: and he told me it fell out so by chance, not upon any premeditation; I also desired to know of him, whether he wrote his *Odyssey* before his *Iliads*, as many men do hold: but he said it was not so; as for his blindness which is charged upon him, I soon found it was far otherwise, and perceived it so plainly, that I needed not to question him about it; thus was I used to do many dayes, when I found him idle, and would go to him; and ask him many questions, which he would give me answer to very freely: especially when we talked of a trial he had in the Court of Justice, wherein he got the better: for (k) *Thersites* had prefer'd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action *Homer* was acquitted, having (l) *Ulysses* for his advocate; about the same time came to us (m) *Pythagoras*, the *Sami-  
an*, who had changed his shape now seven times, and lived in as many lives, and accomplished the periods of his soul: the right half of his body was wholly of gold: and they all agreed that he should have place amongst them, but were doubtful what to call him, *Pythagoras* or *Euphorbus*. (n) *Empedocles* also came to the place, scorcht quite over, as if his body had been broild upon the Embers; but could not be admitted, for all his

his great intreaty : the time passing thus along, the day of prizes for Masteries of activity now approached, which they call (o) *Thanatusia*: the setters of them forth were (p) *Achilles*, the fifth time, and *Theseus* the seventh time : to relate the whole circumstance would require a long discourse : but the principal points I will deliver : at wrestling, *Carus*, one of the lineage of *Hercules*, had the best, and wan the Garland from *Vlysses* : the fight with fists was equal between *Arius* the *Ægyptian* who was buried at *Corinth*, and *Epius*, that combated for it : there was no prize appointed for the (q) *Pancratian* fight ; neither do I remember who got the best in running ; but for Poetry, though (r) *Homer* without question were too good for them all, yet the best was given to (r) *Hesiodus* : the prizes were all alike, Garlands plotted of Peacocks feathers. As soon as the games were ended, news came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the Jaylours, and were coming to assail the Island, led (s) by *Phalaris* the *Acragentine*, *Buſyris* the *Ægyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pitnocompes*, and others : which *Rhadamanthus* hearing, he ranged the *Heroes* in battle array upon the Sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight : but the *Heroes* had the day, *Achilles* carrying himself very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave Souldier, (t) much better than he was in his life-time, in the battle at *Delium* : for when the enemy charged him, he neither fled, nor changed countenance : wherefore afterwards, in reward of his valour, he had a prize set out for him on purpose : which was a beautiful and spacious Garden, planted in the Suburbs of the City, whereunto he invited many, and disputed with them there, giving it the name of (u) *Necracademia* : then

(o) Games and masteries among the dead.

(p) He alludes to the manner of the Roman magistrates, who when they exhibited plays name the people, the names of the setters forth were *Registred*, and the time how often they had done it.

(q) Fighting at all manner of weapons.

(r) *Homer* and *Hesiod* lived about the same time, and it hath been controverted by many which was the better Poet.

(s) who were all bloody Tyrants, or notorious robbers.

(t) *Plato* in his *Laches* or *Dialogue* of fortitude, praiseth *Socrates*, for his maxims at *Delium*, in which battle the *Athenians* were

overthrown by the *Ægeans*, and ran all away. (u) *Academia* was a woody place about a mile from *Athens*, where *Socrates* did sometimes meet his Scholars and dispute with them : here *Plato* was born, and from hence *Lucian* takes this name which signifies the *Academy* of the dead.

(x) Some-  
what like  
the begin-  
ning of his  
Odysſſy.

(y) See the  
Cock.

A second  
rape of He-  
lena.

we took the vanquiſhed priſoners, and bound them, and ſent them back to be puniſhed with greater torments: this fight was alſo pend by *Homer*, who, at my departure, gave me the book to ſhew my friends, which I afterwards loſt, and many things elſe beſide: but the firſt Verſe of the Poem I remember was this, (x) Tell me now, Muſe, how the dead *Heroes* fought: when they overcome in fight, they have a cuſtom to make a feaſt with ſodden Beans, wherewith they banquet together for joy of their Victory: only (y) *Pythagoras* had no part with them, but ſate aloof off, and loſt his dinner be- cauſe he could not away with Beans. Six months were now paſt over, and the ſeventh half way onwards, when a new buſineſs was begot amongſt us: for *Cinyrus* the ſon of *Scintharus*, a proper tall young man, had long been in love with *Helena*, and it might plainly be perceived, that ſhe as fondly doted upon him, for they would ſtill be winking and drinking one to another whiſt they were a feaſting, and riſe alone together, and wander up and down in the wood: this humour increaſing, and knowing not what courſe to take, *Cinyrus* device was to ſteal away *Helena*, whom he found as pliable to run away with him to ſome of the Iſlands adjoyning, either to *Phello*, or *Tyroeſſa*, having before combined with three of the boldeſt fellows in my company, to joyn with them in their conſpiracy: but never acquainted his father with it, knowing that he would ſurely puniſh him for it: be- ing reſolved upon this, they watcht their time to put it in practice: for when night was come, and I abſent, (for I was ſaln aſleep at the feaſt) they gave a ſlip to all the reſt, and went away with *Helena* to ſhip-board as faſt as they could: *Menelaus* waking about midnight, and finding his bed empty, and his wife gone, made an out- cry, and calling up his brother went to the Court of *Rha- damanthus*: as ſoon as the day appeared, the Scouts told them they had deſcried a Ship, which by that time was

got

got far off into the Sea : then *Rhadamanthus* set out a Vessel made of one whole peice of timber of *Asphodelus* wood, man'd with fifty of the *Heroes* to pursue after them, which were so willing on their way, that by noon they had overtaken them, newly entred into the Milky Ocean, not far from *Tyrosæa* : so near were they got to make an escape : then took we their Ship and haled it after us with a chain of *Roses* and brought it back again : *Rhadamanthus* first examined *Cinyrus* and his companions whether they had any other Partners in this plot, and they confessing none, were adjudged to be tyed fast by the privy members, and sent into the place of the wicked, there to be tormented, after they had been scourged with rods made of *Mallows* : *Helena* all blubbered with tears, was so ashamed of her self, that she would not shew her face : they also decreed to send us packing out of the Country, our prefixed time being come, and that we should stay there no longer then the next morrow, wherewith I was much aggrieved and vvept bitterly to leave so good a place, and turn Wanderer again I knew not vvither : but they comforted me much in telling me, that before many years vv ere past I should be vvith them again, and shew'd me a Chair and a Bed prepared for me against the time to come, near unto persons of the best quality : then vv ent I to *Rhadamanthus*, humbly beseeching him to tell me my future fortunes, and to direct me in my course : and he told me, that after many travels and dangers, I should at last recover my Country, but vvould not tell me the certain time of my return ; and shew'ing me the Islands adjoyning, vvich vv ere five in number, and a sixth a little further off, he said, Those nearest are the Islands of the ungodly, vvich you see burning all in a light fire, but the other sixth is the Island of dreams : and beyond that is the (2) Island of

(2) *Ogygia*, an Island be-

tween the Phœnician and Cyprian seas in vvich *Calypso* a sea Nymph the daughter of *Oceanus* and *Thetis*, being Queen, entertained *Ulysses* in his travels, and falling in love vvith him detin'd him vvith her seven years.

*Calypso*



(a) Most have interpreted this Pythagorean precept, not to stir up the anger of great and powerful persons.

Αντιφάνης  
τοῦδε μὴ-  
τη, φίλῳ  
μαρτυροῦ-  
μενος,  
Εἰς τὴν  
πάλιν ἡ-  
δὲ εἰς τὴν  
ἐκ τῆς αἰ-  
τίας.

(b) The wife of Ulysses.  
(c) The son of Neptune and Amymone the daughter of Danaus King of the Argives.

*Calypso*, vvhich you cannot see from hence; vvhhen you are past these, you shall come into the great Continent, over against your own Country, where you shall suffer many afflictions, and pass through many Nations, and meet with men of inhumane conditions, and at length attain to the other Continent. When he had told me this, he pluckt a root of Mallows out of the ground, and reached it to me, commanding me in my greatest perils, to make my prayers to that, advising me further, nei-ther (a) to rake in the fire with my knife, nor to feed up- on Lupines, nor to come near a Boy, when he is past eighteen years of age: if I were mindful of this, the hopes would be great that I should come to the Island again; then we prepared for our passage, and feasted with them at the usual hour, and next morrow I went to *Homer*, in- treating him to do so much as make an *Epigram* of two Verses for me, which he did: and I erected a pillar of *Berylstone* near unto the Haven, and engraved them upon it: the *Epigram* was this:

Lucian, the gods beloved did once attain  
To see all this, and then go home again.

After that dayes tarrying, we put to Sea, brought onward on our way by the *Heroes*; where *Ulysses* closely coming to me, that (b) *Penelope* might not see him, conveyed a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent (c) *Nauplius* the Ferry-man along with us, that if it were our fortune to put into those Islands, no man should lay hands upon us, because we were bent upon other employments: no sooner had we past beyond the smell of that sweet odour but we felt a horrible filthy stink, like Pitch and Brimstone burning, carrying an intolerable sent with it, as if men were broy-ling upon burning Coals: the air vvas dark and muddy, from vvhich distilled a Pitchy kind of devv: vve heard

also

also the lash of the whips, and roarings of the tormented: yet went we not to visit all the Islands; but that wherein we landed, was of this form: it was wholly compassed about with steep, sharp and craggy Rocks, without either wood or water; yet we made a shift to scramble up among the Cliffs, and so went forwards, in a way quite overgrown with briars and thorns through a most vilanous gastly Countrey, and coming at last to the prison and place of torment we wondered to see the nature and quality of the soile which brought forth no other flowers but swords and daggers, and round about it ran certain rivers, the first of dirt, the second of blood, and the innermost of burning fire which was very broad and unpassable, floating like water, and working like the waves of the Sea, full of sundry fishes, some as big as firebrands, others of a less sile like coales of fire, and these they call *Lychniscies*; there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keep the door, yet we go: in by the help of *Nauplius*, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I knew; for there I saw *Cynirus* tyed by private members, and hanging up in the smoak; but the greatest torments of all are inflicted upon them that told any lyes in their life-time, and wrote untruly, as (d) *Ctesias* the *Cnidian*, *Herodotus*, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know that ever I spake any untruth in my life: we therefore returned speedily to our ship (for we could indure the sight no longer) and taking our leaves of *Nauplius*, sent him back again. A little after appeared the Isle of Dreams near unto us, an obscure countrey, and unperspicuous to the eye, indued with the same quality as dreams themselves are; for as we drew, it still gave back and fled from us, that it seemed

*The Islands  
of the tor-  
mented.*

(d) *Two  
historians.*

*Witness  
this history.*

*The Island  
and City of  
Dreams  
described.*

(c) *ὕπνῳ*  
Sleep.

(f) Or  
Alecton.  
See the  
Cock.

Odyss. lib.  
9. v. 562.

(g) Herbs  
procuring  
sleep.  
The names  
both of  
places and  
persons  
here are  
compound-  
ed of such  
words as  
signifie  
something  
belonging  
to dreams,  
sleep, or  
to the  
night.

to be farther off then at the first, but in the end we attained it and entred the haven called (c) *Hypnus*, and adjoyned to the gate of Ivory, where the Temple of (f) *Alectryon* stands, and took land somewhat late in the evening: entring the gate we saw many dreams of of fundry fashions; but I will first tell you somewhat of the City, because no man else hath written any description of it; only *Homer* hath toucht it a little, but to small purpose; it is round about invironed with a wood, the trees whereof are exceeding high (g) *Poppies*, and *Mandragoras*, in which an infinite number of owles do nestle, and no other birds to be seen in the Island; near unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus*, the other *Pannychia*; the wall of the City is high and of a changeable colour, like unto the rainbow; in which are foure gates, though *Homer* speaks but of two: for there are two which look toward the fields of Sloath, the one made of iron, the other of potters clay, through which those dreams have passage, that represent fearful, bloody and cruel matters; the other two behold the haven and the sea, of which the one is made of horn, the other of Ivory, which we went in at. As we entred the City, on the right hand stands the Temple of the Night, whom with *Alectryon*, they reverence above all the gods, for he hath also a Temple built for him, near unto the haven: on the left hand stands the pallace of Sleep: for he is the Sovereign King over them all, and hath deputed two great Princes to govern under him, namely *Taraxion* the son of *Matægenes*, and *Putocles* the son of *Phantasion*: in the middest of the Market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of fallshood, the other of truth, which have either of them a private Cell peculiar to the Priests, and an Oracle, in which the chief Prophet is *Antipho*, the

the interpreter of dreams, who was prefer'd by sleep to that place of dignity : these dreams are not all alike either in nature, or shape : for some of them are long, beautiful and pleasing ; others again are as short and deformed : some make shew to be of gold, and others to be as base and beggarly : some of them had wings, and were of monstrous forms ; others set out in pomp as it were in a triumph, representing the apparences of Kings, Gods, and other persons ; many of them were of our acquaintance, for they had been seen of us before, which came to us and saluted us as their old friends ; and took us and lull'd us asleep, and feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes ; some of them brought us home to our own countrey to shew us our friends there, and came back with us the next morrow ; thus we spent thirty dayes and as many nights among them, sleeping and feasting all the while, untill a sudden clap of thunder awakned us all, and we starting up, provided our selves of victuals, and took sea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the Contents, which were these : “ *V-*  
“ *lysses* to *Calypso* sendeth greeting, this is to give you to un-  
“ derstand, that after my departure from you, in the vessel  
“ I made in haste for my self, I suffered shipwrack, and  
“ hardly escaped by the help of *Leucothea* into the coun-  
“ trey of the *Phæacks*, who sent me to mine own home,  
“ where I found many that were wooers to my wife,  
“ and riotously consumed my means ; but I slew them  
“ all, and was afterwards kill'd my self by my son (h) *Te-*  
“ *legonus*, whom I begat of *Circe*, & am now in the Island  
“ of the blessed, where I daily repent my self for refusing

Homer  
Odyss.

(h) who  
being told  
by his mo-  
ther whose  
son he  
was, tra-  
vell'd to

*Isaac* to see his father, but being kept back by the guard, and not suffering to have admittance, he slew certain of them, and at length *Ulysses* being drawn thither by the tumult, *Telegonus* not knowing who he was, ignorantly slew him.



"to live with you, and forsaking the immortality pro-  
 "ferred me by you : but if I can spie a convenient time,  
 " I will give them all the slip and come to you ; This  
 was the effect of the letter with some addition concern-  
 ing us, that we should have entertainment ; and far  
 had I not gone from the sea, but I found such a cave as  
*Homer* speaks of, and she her self working busily at her  
 wool, when she had received the letter, and brought us  
 in, she began to weep and take on grievously, but af-  
 terwards she called us to meat, and made us very good  
 chear, asking us many questions concerning *Vlysses* and  
*Penelope*, whether she was so beautiful and modest, as  
*Vlysses* had often before bragged of her ; and we made  
 her such answer, as we thought would give her best  
 content ; and departing to our ship, reposed our selves  
 near unto the shoar, and in the morning put to sea,  
 where we were taken with a violent storm, which tost  
 us two dayes together, and on the third we fell among  
 the *Colocynthopirats* : these are a wild kind of men,  
 that issue out of the Islands adjoyning, and prey upon  
 passengers ; and for their shipping have mighty great  
 gourds, six cubits in length, which they make hollow  
 when they are ripe, and cleane out all that is within  
 them, and use the rindes for ships, making their masts  
 of reeds, and their sailes of the gourd leaves ; These set  
 upon us with two ships furnished and fought with us,  
 and wounded many, casting at us instead of stones, the  
 seeds of those gourds : the fight was continued with  
 equal fortune, until about noon, at which time, behind  
 the *Colocynthopirats* we espied the *Caryonautans* coming  
 on, who as it appeared, were enemies to the other : for  
 when they saw them approach, they forsook us, and  
 turned about to fight with them, and in the mean space  
 we hoist saile and away, leaving them together by  
 the ears, and no doubt but the *Caryonautans* had the  
 better of the day, for they exceeded in number, having  
 five

five Ships well furnished, and their Vessels of greater strength, for they are made of Nut-shells cloven in the midst and cleansed, of which every half is fifteen fadom in length: when we were got out of sight, we were careful for the curing of our hurt men, and from that time forwards went no more unarmed, fearing continually to be assaulted on the suddain: and good cause we had: for before sunsetting, sometwenty men or thereabout, which also were Pirats, made towards us riding upon monstrous great Dolphines, which carried them surely: and when their Riders gat upon their backs, would neigh like Horses; when they were come near us, they divided themselves, some on the one side, and some on the other, and flung at us with dried Cuttle-fishes, and the eyes of Sea-crabs: but when we shot at them again and hurt them, they would not abide it, but fled to the Island the most of them wounded. About midnight, the Sea being calm, we fell, before we were aware, upon a mighty great (i) *Alcyons* nest, in compass no less than threescore furlongs, in which the *Alcyon* her self sailed, as she was hatching her eggs, in quantity almost equalling the nest: for when she took her wings, the blast of her feathers had like to have overturned our Ship, making a lamentable noise as she flew along: as soon as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, with trees platted and wound one within another, in which were five hundred eggs, every one bigger than a tun of *Chios* measure, and so near their time of hatching, that the young Chickens might be seen, and began to cry: then with an Ax vve hevv'd one of the eggs in peices, and cut out a young one that had no feathers, vvvhich yet vvvas bigger than twenty of our Vultures: vvhen vve had gone some two hundred furlongs from this nest, fearful prodigies, and strange tokens appeared unto us: for the carved Goose that stood for an ornament on the stern of our Ship, suddenly flusht out vvith feathers

(i) or  
*Kings-  
fisher.*

feathers and began to cry : *Scinthus* our Pilot, that was a bald man, in an instant was covered with hair : and which was more strange then all the rest, the Mast of our Ship began to budd out with branches, and to bear fruit at the top, both of Figs, and great clusters of Grapes, but not yet ripe : upon the sight of this, we had great cause to be troubled in minde, and therefore besought the gods to avert from us the evil that by these tokens was portended : And we had not past full out five hundred furlongs, but we came in view of a mighty wood of Pine-trees and Cypress, which made us think it had been land, when it was indeed a Sea of infinite depth, planted with trees that had no roots, but floated firm and upright, standing upon the water : when we came to it, and found how the case stood with us, we knew not what to do with our selves : to go forwards thorow the trees was altogether impossible, they vvere so thick, and grevv so close together ; and to turn again vvith safety, vvas as much unlikely ; I therefore got me up to the top of the highest tree to discover if I could vvhat vvas beyond, and I found the bredth of the vvood to be fifty furlongs or thereabout, and then appeared another Ocean to receive us ; vvherefore vve thought it best to assay to lift up our Ship upon the leaves of the trees vvich vvere thick grovv, and by that means pass over if it vvere possible to the other Ocean ; and so vve did : for fastning a strong cable to our Ship, vve vvound it about the tops of the trees, and vvith much ado poised it up to the height, and placing it upon the branches, spread our sails, and vvere carried as it were upon the Sea, dragging our Ship after us by the help of the vvind vvich set it forvvards : at vvich time, a Verse of the Poet *Antimachus* came to my remembrance, vvherein he speaks of sailing over tops of trees : vvhen vve had past over the vvood, and vvere come to the Sea again, vve let down our Ship in the same manner as we took it up : Then sailed we forwards in a pure  
and

and clear stream, untill we came to an exceeding great Gulf or trench in the Sea, made by the division of the waters, as many times is upon land: where we see great cliffs made in the ground by earthquakes and other means: whereupon we stroke sail and our Ship staid upon a sudden, when it was at the pits brim ready to tumble in: and we stooping down to look into it, thought it could be no less than a thousand furlongs deep, most fearful and monstrous to behold, for the water stood as it were divided into two parts, but looking on our right-hand a far off, we perceived a bridge of water, which to our seeming, did joyn the two Seas together, and cross over from the one to the other: wherefore we laboured with Oars to get unto it, and over it we went, and with much ado got to the further side, beyond all our expectation. Then a calm Sea received us, and in it we found an Island, not very great, but inhabited with unsociable people; for in it were dwelling wild men named *Bucephalians*, that had horns on their heads like the picture of (c) *Minotaurus*: where we went ashore to look for fresh water and victuals, for ours was all spent: and there we found water enough, but nothing else appeared; only we heard a great bellowing and roaring a little way off, which we thought to have been some Heard of Cattle, and going forwards, fell upon those men, who espying us, chased us back again, and took three of our company, the rest fled towards the Sea: then we all armed our selves, not meaning to leave our friends unrevenge, and set upon the *Bucephalians*, as they were dividing the flesh of them that were slain, and put them all to flight, and pursued after them, of whom we killed fifty, and two we took alive, and so returned with our prisoners, but food we could find none: then the company were all earnest with me to kill those whom we had taken: but I did not like so well of that, thinking it better to keep them in bonds, untill Embassadors should come from the

(c) A monster who was half a Bull and half a Man; begotten on Pasiphae the wife of Minos King of Crete, by a Bull with which she fell in love, &c. Ovid. Met.



the *Bucephalians* to ransom them that were taken, and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like Petitioners, what their business was: so we agreed upon a ransom of sundry Cheeses, and dried Fish, and Onions, and four Deer with three legs a peice, two behind and one before: upon these conditions we delivered those whom we had taken, and tarrying there but one day, departed: then the Fishes began to shew themselves in the Sea, and the Birds flew over our heads, and all other tokens of our approach to land appeared unto us: within a while after we saw men travelling the seas, and a new found manner of Navigation, themselves supplying the office both for ship and sailer: and I will tell you how: As they lie upon their backs in the water and their privy members standing upright, which are of a large file and fit for such a purpose, they fasten thereto a sail, and holding their cords in their hands, when the Wind hath taken it, are carryed up and down as please themselves: after these followed others riding upon Cork; for they yoke two Dolphines together, and drive them on, (performing themselves the place of a Coach-man) which draw the Cork along after them: these never offered us any violence, nor once shunned our sight, but past along in our company, without fear in a peaceable manner, wondring at the greatness of our ship, and beholding it on every side. At evening we arrived upon a small Island, inhabited, as it seemed, only by women which could speak the *Greek* language: for they came unto us, gave us their hands, and saluted us, all attired like wantons, beautiful, and young, wearing long mantles down to the foot: the Island was called *Cabalusa*, and the City *Hydamardia*: so the women received us, and every one of them took aside one of us for her self, and made him her guest: but I pausing a little upon it (for my heart misgave me) looked narrowly round about, and saw the bones of many men,

men, and the skulls lying together in a corner ; yet I thought not good to make any stir, or to call my company about me, or to put on armes : but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils : within a while after, when the strange female came to wait upon me, I perceived she had not the legs of a woman, but the hoofs of an Asse ; whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point ; and she though unwillingly, confessed that they were sea-women, called *Onosceleans*, and they fed upon strangers that travelled that way ; for said she, when we have made them drunk, we go to bed to them, and in their sleep, make a hand of them : I hearing this, left her bound in the place where she was, and went up to the roof of the house, where I made an outcry, and called my company to me, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them in to her that was bound, who suddenly was turned into water, and could not be seen ; notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood : then we made all the haste we could to our ship, and got us away, and as soon as it was clear day, we had sight of the main land, which we judged to be the Countrey opposite to our Continent : whereupon we worshipped, and made our prayers, and took counsel what was now to be done ; some thought it best, only to go aland, and so return back again : others thought it better to leave our ship there, and march into the mid land, to try what the Inhabitants would do ; but whilest we were upon this consultation a violent storm fell upon us, which drave our ship against the shoar, and burst it all in pieces, and with much ado we all swam to land with our arms, every man catching what he could lay hands on ; These are all

Y

the

the occurrences I can acquaint you withall, till the time of our landing both in the sea, and in our course to the Islands, and in the air ; and after that in the Whale ; and when we came out again, what betide unto us among the *Heroes*, and among the dreams, and lastly among the *Bucephalians*, and the *Onesceleans* : what past upon land, the next Books shall deliver.

# TIMON

## OR THE MAN-HATER.

(a) Names  
derived  
from the  
several  
offices of  
Jupiter.

Timon's  
complaint.

**O** Jupiter, that art also (a) called *Philus*, and *Xenius*, and *Heterius*, and *Ephestius*, and *Asteropetes*, and *Hercius*, and *Nephelegeretes*, and *Erigdupus*, and I know not how many names else, which the brain-sick Poets have been used to put upon thee, especially when they want words to make up their Meeter ; for then thou art a plain *aliàs dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their Rythmes, and closest up the crannies of their Verses ; whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadful horrible terrible thunderbolt ? all these are now come to nothing, no more esteemed than a Poetical fume, were it not for the noise of their names only ; and that renowned far fetching engine of thine, that was ready at all assayes, I know not by what means is now utterly quencht and coold : not the least spark of wrath reserved to be darted out against malefactors : No knight of the post, nor comon perjurer but stands more in dread of the dead snuff of a candle than of the all consuming heat

heat of thy thunderbolt, and they make no more account of it, than of a dark torch held over their heads, that yields neither fire nor smoak, and think all the hurt it can do them, is to fill them with furr. This made (b) *Salmonius* already presume to answer thee again with Thunder: a bold daring Braggadochia, that knew how cool *Joves* anger would be well enough: for how should it be otherwise, thou being surpris'd with so dead a sleep as if thou hadst eaten (c) *Mandrakes*, neither able to hear them that commit perjury, nor see them that are actors of villany, but art either so purblid or so hood-winkt that thou canst discern nothing that is done, and thy ears as deaf as a doting old mans! Indeed when thou wast in thy younger blood, & hadst thy spirits about thee, & thy choller apt to be stirred, thou didst work wondets against those that were unjust and violent, and wouldest never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target ready brandished, thy tempest roared, thy lightning flasht amain to fetch them off at length; thy earth-quakes were like riddles, thy snow fell down by heaps, and hailestones as big as rocks; and to tell thee home indeed, thy shoures of rain were all impetuous and violent, every drop as big as a river, which suddenly made such a (d) *Deucalion*, that all things were drencht under the floods, and surely one small cask remained to arrive at (e) *Licoreus*, which preserved a poor spark of humane seed for the generation of greater mischiefs. Wherefore thou reapest at their hands a just reward of thy sluggishness: for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unless it beslightly at the games of *Olympus*, holding it no matter of duty neither, but only for form & fashion sake; & in a while, they will make thee, that art the prime Metropolitan of all the gods, to become a second (f) *Saturn*, and utterly despoil thee of thy sovereignty; I forbear to tell how often times they have rob'd thy temples, yea

Y 2

how

(b) *True Hist.* l. 2. d.

(c) *Ibid.* g.

(d) *The general deluge Ovid. Met. l. 1.*  
(e) *The place where Deucalion and Pyrrha escaped from the flood.*

(f) *The father of Jupiter and thrown by him out of his kingdom.*



(g) *Giants the sons of Titan, elder brother of Saturn, who made war against Jupiter.*  
 (h) *A proverb importing extraordinary stupidity.*  
 \* *True Hist. l. i. g.*

how some have been so bold, as to lay hands on thy sacred person in the *Olympian* Temple, whilst thou, the high and mighty thunderer, wouldest not take so much pains as to waken a dog, or call neighbours about thee to help to apprehend them, when they were all preparing to run away; but thou, that worthy wight, that hadst confounded the Giants, and vanquished the (g) *Titans*, sat'st still and didst nothing, whilst (h) they clipt thy hair round about thy head, and yet hadst a thunderbolt in thy hand, ten cubits long at the least: When shall this supine carelessness come to an end, good *Jupiter*? and when wilt thou revenge thy self upon so great injustice? how many \* *Phaethons*? how many *Deucalions* would suffice to purge this immesurable abuse of life? for to omit other men, and come to my self, that have seen so many *Athenians* afloat, of miserable beggars have made them wealthy men, and succoured all that craved assistance at my hands, nay rather poured out my riches by heaps to do my friends good, yet when by that means I grew poor and fell into decay, I could never be acknowledged by them, nor they once so much as cast an eye towards me, who before crouched and kneeled unto me, and depended upon my beck. If I chance to meet with any of them upon the way, they pass by me as though I were a grave stone, laid over some man that had been dead long before, and now worn to pieces, and will not tarry so much as to read the inscription. Others, if they see me afar off, will turn aside and take another way, as if I were some dismal and unluckie object to be lookt upon; who, not long before, had been their founder and benefactor. These indignities have made me betake my self to this solitary place, to cloath my self in this leather garment, and labour in the earth for four half-pence a day, here practising Philosophy, with solitariness and my mattock; and think I shall gain enough by the match, in that I shall have no fight

sight of many that are rich men without desert: for that would grieve me more then all the rest. Now therefore thou son of Saturn and *Rhea*, shake off at the length, (l) this profound and dead sleep, wherein thou hast laid drow-  
 ling longer than ever did (m) *Epimenides*: give thy thun-  
 derbolt a fresh heat, or set whole mount *Oeta* on fire to  
 make it hot: deliver some shew of a lusty and youthful  
*Jupiter*, unless it be true indeed that the *Cretans* tell of  
 thee, and of thy Sepulcher.

*Jupiter*. Who may he be, *Mercury*, that makes such ex-  
 clamation in the Country of *Athens*, at the foot of mount  
 (n) *Hymettus*? a miserable poor wretch he seems to be,  
 clad all in Leather, and by the action of his body it ap-  
 pears he is digging in the earth: yet I find he hath tongue  
 at will and boldness enough to use it: is he not one of  
 these Philosophers? for none but they would be so im-  
 piously blasphemous against us.

*Mercury*. Why Father, know you not *Timon*, the son of  
*Echecratides* the *Colyttee*? this is he that hath often enter-  
 tained us with Sacrifices of the best sort: that was so rich  
 of late, that he offered whole *Hecatombs* unto us: with  
 whom we were wont to have so good chear at the feasts  
 of (o) *Diasia*.

*Jupiter*. Ah us, what an alteration is this! that good man,  
 that rich man, that had so myny friends, how came he to  
 be in such a case, miserably distressed, fain to dig and la-  
 bour for his living, as appears by holding so heavy a mat-  
 tock in his hands!

*Mercury*. Some say his bounty undid him, and his kind-  
 ness, and commiseration towards all that craved of him:  
 but in plain terms, it was his folly, simplicity and indi-  
 scretion in making choice of his friends, not knowing  
 that he bestowed his liberality upon Crows and Wolves,  
 that tare out the very entrails of that miserable man, like  
 so many Vultures: he took them for men that loved him  
 well, and such as came to him for good will, when they  
 took

(l) *Iliad*. 2.  
 v. 2.

(m) *Pro-*  
*verb.* who  
 was sent by  
 his father  
*Agialar-*  
*chus* into  
 the field to  
 look to cat-  
 tel, and be-  
 ing weary  
 laid himself  
 down in a  
 cave and  
 fell asleep,  
 and waked  
 not again  
 till forty  
 seven years  
 were expi-  
 red. *Lact.*  
 & *Plin.*

(n) *Icaro-*  
*men*, r.  
 The Philo-  
 sophers  
 blasphe-  
 mous  
 against the  
 gods.  
 See *Icaro-*  
*men*.  
 (o) *Icaro-*  
*men*, f.

took pleasure in nothing but devouring, eating of the flesh to the bare bones : and if there were any marrow remaining within, they would be sure to suck it out clean before they went away, and so leave him withered and quite cut up by the roots, taking no knowledge of him afterwards, nor once looking towards him, but will be sure to be far enough off when they should help him, or do the like by him again : this hath made him as you see, betake himself to his Mattock and his Pelt, and forsaking the City for very shame, works in the field for day wages, half mad with melancholy to think upon his misfortunes, and to see them that were made by him, pass along so proudly, that they will take no notice of the name of *Simon* if they hear it pronounced unto them.

*Jupiter.* This man must not be unremembred, nor let alone so : I find he had cause to complain upon his grievances : and therefore if we also should be careless of him, we should do as those damned flatterers have done, and be unmindful of a man that hath Sacrificed so many droves of Oxen and Goats unto us upon our Altars, that the savour of them sticks in my nostrils to this day : but my (p) business hath been so urgent, and I have had so much ado with perjurers, oppressors, and thieves, beside the fear I stand in of Temple-robbers ( who are many in number and hard to be prevented ) that I have had no leasure for a long time to turn mine eyes another way, or so much as look towards the Country of *Athens*, especially since Philosophy, and contentious disputations have been in request amongst them : but of necessity must either sit still and stop mine ears, or apply my self to them, whilst with open mouths they make much ado about vertue, and incorporalities, and such like trifles, which was the cause we could not have that care of him, as of a man no way ill deserving : but now *Mercury*, take (q) *Plutus* with you and repair to him with all speed, and let *Plutus* take treasure along with him also, and

(p) *Ica-*  
*romenip.x.*

See *Jupi-*  
*ters Speech*  
*against the*  
*Philoso-*  
*phers in the*  
*end of Ica-*  
*romenip.*

(q) *The god*  
*of riches,*  
*among the*  
*Heathen.*

and let them both make their abode with *Timon*, and not depart with him lightly, unless he will again be so good as to force them out of his doors by violence. As for those flatterers, and the ingratitude they have exprest towards him, we will consider of it another time, and they shall be sure to pay for it, as soon as my thunderbolt is in case: for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the Sophister (r) *Anaxagoras*, who was perswading his Scholars that we were no gods: but I mist of my mark, for *Pericles* held up his hand before him; and it strake side-wise into the Temple of *Castor* and *Pollux*, which it set on fire, and it self was almost broke in pieces against a rock: but for the present, it will be plague enough unto them, to see *Timon* rich again.

(r) This Philosopher held that the world was created and governed by an eternal spirit: and was therefore thought by the Heathen to deny that there was any god. He was very great with *Pericles*. See *Plutarch* in his life.

The benefit of importunacy.

*Mercury*: This it is to be clamorous, importunate, and bold, not only among them that plead for matter of right, but is useful also, it seems, to men in their prayers. Now must *Timon* from a poor beggerly wretch, be made a rich man again for his exclamation sake: and his audacity in prayer hath made *Jupiter* turn his eye towards him, whereas if he had digged in silence, he might have digged long enough and never have been looked upon. *Plutus*. For my part *Jupiter*, to be plain with you, I will not come at him.

*Jupiter*. Why so, good *Plutus*, knowing it is my pleasure?

*Plutus*. Because he hath used me ill, *Jupiter*, drave me out of his doors, and cut me into a thousand peices; though I had evermore been a true friend to his Father, yet would he needs cast me out of his house, as it were with a fork, or as men would cast fire out of their hands: should I go again to him, to be scattered among flatterers, Parasites, and Harlots? send me to those men, *Jupiter*, that are sensible of my worth, and will be careful of me, that honour me, and are in love with me: as for such

The complaint of *Plutus*.

gross-



gross-headed gulls as these, let poverty be their companion on Gods name, because they have prefer'd her before us, and from her hands let them receive a Leather Pelt & a Mattock, and content themselves, like miserable men, to earn four half-pence a day, that have erst thought it nothing to cast away gifts of ten talents worth at a time.

*Jupiter.* *Timon* will use thee so no more: his Mattock I throw, hath tutor'd him well enough for that: and the creek he hath caught in his back can teach him, how much thou art to be preferd before poverty: but this is strange to my ear, and thou shewest thy self too too querulons, and to be apt to complain how ever the world go: Now thou criest out upon *Timon*, who set his doors wide open to thee, and suffered thee to walk at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary: how thou hadst been used by rich men, saying, that thou wast shut up by them under lock and key, with their Seals set upon thee so sure, that it was impossible for thee to put out thy head into the light, or once look abroad: this hast thou been wont to complain of to me, and to tell me, that thou wast almost stifled in extream darkness, which made thee look so pale and wan, to be filled with care and anxiety, that thou didst threaten to run away from them, if ever thou couldst find a fit opportunity: thou didst make a shew then as if thou thoughtst thy self to be in great extremity to be constrained to lead a Virgins life like a second ( / ) *Danae*, kept in a closet of Brass or Iron, there to be fed up with interest money and reckonings under the custody of exact and cruel keepers: thou wouldst tell me how strange and absurd a course they took, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keep thee, and their eyes continually bent upon the Seal  
and

( / ) Ne-  
croman. c.

and the bolt without winking ; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, \* like the dog in the manger, that could neither eat barley himself, nor suffer the hungry horse to have any ; thou wouldst also deride that parsimony and wariness, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating Schoolmaster should secretly intrude himself, and domineer over that unlucky and unlovely owner, whilst he sat watching his interest money, by the poor dim light of a dry rush candle ; How can this hang together, to complain so much of them, and now to find fault with the contrary ?

*Plutus*. If you will rightly conceive of it, I think I may be well excused in blaming them both ; for as *Timons* unthriftiness & carelessness may be a strong argument how little account he made of me, so, they that keep me prisoner, shut up in darkness under lock and key, to have me grow bigger, fatter and grosser by their careful heediness, not once so much as touching me, or bringing me to light, lest I should be seen of any, I hold them no better then fondlings and abusers of me, in suffering me to be eaten with rust, that never did them any wrong ; not considering that they must shortly take their farewell of me, and leave me to some other fortunate man. I neither commend these, nor those that are so ready to be rid of me, but they that take a moderate course between both, which is best of all, and neither altogether abstain from me, nor be utterly lavish of me ; consider of it, but thus, good *Jupiter* : if a man should joyn himself in marriage with a young wife, fair, and beautiful, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompany with every one that would ; nay more, should offer to perswade her

Z

to

\* *Proverb.*

*This Dialogue is for the most part an imitation of Aristophanes his Plutus.*

Riches  
compared  
to a wife.

(t) Which  
are the  
symptoms  
of love.

(u) The  
son of Ju-  
piter and  
Protesis-  
ther of Pe-  
lops, and  
grandfather  
of Aga-  
memnon  
and Mene-  
laus, who  
entertain-  
ing the  
gods, feasted  
them with  
the flesh of  
his own

to play the harlot, set open his doors, be bawde himself, and allure all he could to come and visit her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have so often been in love your self. Again, if a man should joyn in wedlock with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himself, though she were a flourishing and lovely damsel, nor suffer any other to come at her, or so much as to look upon her, but keep her a Virgin, under lock and key, unfruitful and barren, and profess himself to love her dearly, and gives instance of no less by the (t) paleness of his complexion, the fading of his flesh, and the hollowness of his eyes, may not he be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage bed, and yet will suffer a lovely and well lookt Virgin to pine and wither away as a Nun in a cloister all the dayes of her life! This is it that I complain upon, when some disgracefully kick me out of doors, consume and exhaust me idly, others keep me fast in fetters, as if I were some fugitive servant.

*Jupiter*. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve: the one like (u) *Tantalus*, neither eat nor drink, though their mouth be dry, but continue still gaping upon their gold; the other like \* *Phineus*, have their food snarcht out of their very chops by the (x) *Harpies*, before they can swallow it down; but for your part, get you packing to *Timon*, whom you shall now find to be a man of much better temper.

*Plutus*. But will he ever give over to set me a running, as it were liquor out of a rotten vessel, and haste to

son; but they were displeased with the unnaturalness of the act, restored his son to life, but him they thrust into hell, where he is continually tormented with extreme hunger and thirst, standing in a clear river unto the chin, and delicate fruit hanging over his head, but can neither touch the one nor the other. \* A King of Arcadia, who was thus punished by the gods, for putting out the eyes of his son. (x) Ravening birds with Eagles claws, and women's faces. Virg. *Æneid*.

pour

poure me out, before I can be all put in, to prevent an inundation, lest for want of means to exhaust me, I should wholly choak and drown him up? certainly for ought that I can find, I do no more but poure water into (y) the tubs of the *Danaides*, and vainly seek to fill a concavity that will hold nothing; but before I can get in, almost all is run out, the holes of the vessel have so wide a vent, that nothing can stop the passage.

*Jupiter.* If he do not now close up those gaps, that all may not gush out at once to give thee a present issue, he may soon find his pelt and mattock again in the lees of the vessel; but for this time get you gone, and enrich him once more. And you, *Mercury*, remember as you return, to bring the (z) *Cyclops* to us from *Ætna*, to sharpen our thunderbolt, and make it fit for use, for we must needs have it new whetted upon a sudden.

*Mercury.* Then let us be gone, *Plutus*. But what is the matter with thee now? what makes thee halt? I have been mistaken in thee all this while; for I thought thee to be only blind, and now I perceive thou art lame also.

*Plutus.* I am not so at all times, *Mercury*; for when I go to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepit on both legs, that I can hardly get to my journey's end, before the man grow old that is to enjoy me; but when the time of my departure comes, you shall see me with wings on my back fly away more swiftly than a bird: \* no sooner can the lash be given, but I shall have got to the end of the goale, and be proclaimed victor, when the beholders some times could scarce have any sight of me.

*Merc.* I cannot believe thee in that; for I could name many unto thee, that as yesterday had not a halfpenny to buy themselves an halter, and this day come to be rich and wealthy men, drawn up and down with a pair

(y) *Proverb.*  
Fifty sisters  
the daughters of  
Danaus, King  
of the Ar-  
gives, bro-  
ther to  
Ægyptus,  
who in one  
night slew  
all their  
husbands  
the sons of  
Ægyptus,  
except  
Hyper-  
mnestra,  
who saved  
her husband  
Lyncæus.  
The rest  
were con-  
demned  
for this  
wicked act,  
continually  
to poure  
water in  
bell into  
tubs boared  
full of  
holes in  
the bottom;  
they are  
also called  
Belides  
from their  
grandfa-  
ther.

(z) *Gy-*  
ants with  
one eye  
in their  
fore-head,  
the sons of  
Neptune  
and Am-  
phitrite,  
and work-  
men of  
Vulcan;  
they are

said by the Poets to be the smiths that make *Jupiter's* thunderbolts; and that mount *Ætna* in *Sicilie*, which flames on the top with fire is their forge. Love and riches are both blind. Riches come but slowly to the good; but go away nimbly. \* A metaphor taken from horse-races.



of white Coach-horses, that never were worth an Ass of their own before; traverse the streets cloathed in purple, with gold rings on their fingers, when I verily think, they scarcely believe themselves that their riches are any more than a dream.

*Plutus*. Thats another matter, *Mercury*, for I do not then go upon mine own feet, neither is it *Jupiter*, but *Pluto* that sets me a work to go to them, who is also a bountiful bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter me first into Wills and Testaments, and seal them up surely, then they take me by heaps and carry me away, after they have cast the dead man into some dark corner of the house, and covered his Carcase within an old linnen rag, which they are ready to go together by the ears for. In the mean space, they that are competitors in the prize, stand gaping in the Market place, as (a) young swallows for their dam that hovers about them: but when the seale is once taken off, and the string cut in two, and the writing opened, and my new master published (whether it be some kinsman, or parasite, or obscenous slave kept for Sodomitical sinfulness, his masters minion; that still keeps his chin close shaven) in lieu of so many and manifold pleasures which in his elder age he supplied him withall, that worthy wight shall receive me as a plentiful hire for his pains. Then he whosoever he be, snatching me up, together with the letters testament, carries me away clear, and instead of him that was lately called (b) *Pyr-rhias*, or *Dromo*, or *Tibias*, will now have his name altered to (c) *Megacles*, or *Megabyzus*, or *Protarchus*, leaving the other silly fools behind him, gaping one upon another with grief of heart to see (d) what a fish had escaped their net, without swallowing down any part of the bait; when he had thus made me sure to himself, (being an ignorant sot, without wit or breeding, still fearing to be bound

He must needs go that the devil drives.

The description of an inheritance,

Assured.

(a) Expected.  
Iliad. 2.

Obtained by base means.

(b) The names of slaves and servants.

(c) Names of Princes and great men.

(d) Proverb. Those that are base by nature can never change their conditions though they be raised to the greatest fortunes.

bound and whipt, but pricks up his ears, and stands in as much aw of (e) a Mill-house as of a Temple) he then grows intolerable among his companions, wrongs the free-man, beats his fellow servants to prove if there be any such power in him or not, till in the end, he either drop into some Bawdy-house, or set his heart upon keeping Race-horses, or give himself up to be led by flatterers that will swear and stare he is more beautiful than *Nireus*, an ancienter Gentleman than (f) *Cecrops*, or *Codrus*, a wiser man than (g) *Ulysses*, and richer than sixteen such as *Cræsus*, and so in a short space he shall be guld of all that which was so long in getting, by so many perjuries, rapines, and deceits.

*Mercury.* You are in the right for that ; but going as thou dost, still on foot, without a guide, and being blind with-all, I marvel how thou canst find out the way, or learn out to whom thou art sent by *Jupiter*, and take notice they are worthy to be made rich.

*Plutus.* Do you think I am able to find them out ?

*Mercury.* I do not think thou canst : otherwise thou wouldst never have skipt over (h) *Aristides* to bestow thy self upon (i) *Hipponicus* and *Callias*, and many other *Athenians*, that never deserved to be made worth an half-penny : but what dost thou do when thou art sent upon such an arrant ? what course dost thou take ?

*Plutus.* I wander up and down like a vagrant, till I light upon one or other that lookt not for me : and he that first findes me, carries me away with him, returning many thanks to thee (k) *Mercury*, for his unexpected good fortune.

*Mercury.* Is *Jupiter* then deceived ? who according to his good meaning imagineth thou makest none rich but whom he thinks worthy ?

*Plutus.* He may thank himself for that ; for he knows well enough how blind I am, and yet will send me to seek out a thing so hard to be found, and so long ago vanished

(e) It was a punishment amongst the Romans to make their slaves grind corn in a Mill-house, where they were whipped and lashed like horses.

(f) *Necrom.* c. 10 k.

(g) The wisest man and greatest Politician of all the Grecians.

And riotously wasted.

(h) A most just noble man of Athens, who died so poor, that he had not money enough to pay for his burial.

(i) Rich Athenians, but of base condition. Scholiast. in *Aristoph.* *Batrach.*

(k) *Mercury* was thought by the heathen to be a god that holpe men to wealth, and was therefore by them sur-named *εὐδοκῆς* i. enriching. A good man hard to be found.

(l) Icaro-  
men. b.

nished from having any being, that (l) *Lynceus* himself could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarms of the worser, that they fill the City from one end to the other, I may the more easily meet with them in my progress, and be circumvented by them.

*Mercury*. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

*Plutus*. My sight is then sharp enough, and my legs well able to carry me off, only for the time of my departure.

(m) Cock-  
d.

*Mercury*. Let me ask thee one question more: thy sight being defective, (for I will speak my mind freely) (m) thy complexion discoloured, and thy limbs so feeble and decrepit, how comes it to pass that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attain thee, and their life liveless, if they cannot enjoy thee: I have known some, and not a few, that have been so far besotted with thee, that they have (n) cast themselves into the deep sea, and from the top of steep rocks, doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: and I am sure thou wilt freely confess, if thou knowest thy self, that they are all mad men to dote upon such a love.

(n) An imi-  
tation of  
Theognis.  
v. 175. &  
176.

*Plutus*. Do you think I appear to them to be such as I am indeed, lame, blind, with all my other imperfections?

*Mercury*. What else, *Plutus*, unless they be all as blind as thou!

*Plutus*. Blind they are not, good *Mercury*; but ignorance and error, which now-a-dayes are predominant, do cast a mist before their eyes: and for my own part, because I would not appear altogether deformed, I put a lovely vizard upon my face, wrought over with gold, and thick beset

Riches have  
only a fair  
outside.

beset with Pearl, and cloath my self with costly garments when I come unto them, which makes them think they see Beauty in her own colours, whereupon they fall so far in love with me, that they even perish if they cannot enjoy me: whereas if a man should shew me to them naked, and stript of my accoutrements, no doubt they would condemn themselves, for being so deceived, and for loving so unlovely and mishapen a thing.

*Mercury.* But when they are grown rich, and have put the same vizard upon their own faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmasked by any: me thinks they should not then be ignorant that thy comeliness was but counterfeit, when they have full sight of the inside.

*Plutus.* There are many things that afford me good help, *Mercury*, in this case.

*Mercury.* What may they be?

*Plutus.* At my first coming to any man, when he sets open his doors to receive me, there enter privily with me, pride, folly, presumption, effeminacy, contempt, delusion, and infinite of the same stamp, which do so possess the soul of the silly fellow, that he admires things not worthy of estimation, and covets after things that are to be eschewed, and doth so doat upon me, that am the Father of all this cursed crew, and continually attended by them, that he would endure any thing, rather then suffer himself to be deprived of me.

*Mercury.* But thou hast another fault, *Plutus*, thou art so nimble and slippery, so hard to be held, and so fleet in flying away, that thou wilt give a man no fast hold, but like an Eel or a Snake, slip thorow his fingers I know not how: whereas Poverty is apt to be apprehended, and quickly caught; having an hundred sort of fish-hooks, fastned to every part of her body, wherewith she suddenly catcheth hold upon all that come near her, and will

*Prices and infirmities that accompany riches.*

*Riches are slippery.*

*But poverty is easie to be laid hold on.*



(o) A seller of Lamps in Athens, who was a very knave, and dealt almost in all kinds of trades (as our Chandlers do) he grew rich by mixing lead with the copper of his Lamps, and so deceived the buyer. Scholiast. or Aristoph. Cleon a Leather-seller one of the same stamp. Aristoph. Virtues accompanying poverty.

will not easily be unloosed again. But while I spend the time in this trifling talk, we have been forgetful of that which we had most reason to remember.

*Plutus*. What is that?

*Mercury*. To bring Treasure along with us, who is a principal party in this service.

*Plutus*. Take you no care for that: I left him safe in the earth when I ascended to you, charging him to keep home, and the door shut, and to open to no man, unless he hear me call.

*Mercury*. Let us then be travelling towards *Attica*: take hold by my cloak and follow me, untill we are come to the confines of the Country.

*Plutus*. You do well, *Mercury*, to be my guide; for if you leave me, I am like enough to be caught up by (o) *Hyperbolus* or *Cleon*, as I some I know not whither. But what noise is this I hear, as it were Iron grating against a stone!

*Mercury*. It is *Timon*, who is opening the earth hard by upon the side of a rocky mountain. But what shall we do with him? I see he hath got Poverty to him, and Labour, and Sufferance, and Wisdom, and Fortitude, and a whole Regiment of the same rank, mustered up by hunger: a troop of more worth than thou wilt be able to furnish him withall.

*Plutus*. Let us tarry no longer then, good *Mercury*, I pray you: for we shall never do good of a man guarded with such attendants.

*Mercury*. *Jupiter* hath otherwise determined, and therefore we must not shrink in the service.

*Poverty*. *Mercury*, whither do you lead this man?

*Mercury*. We are sent to *Timon* here, by *Jupiter* himself.

*Poverty*. Comes *Plutus* now to *Timon*, whom I entertained, and took up, when he was in ill case, God knows, and utterly spent with riot and disorder? is Poverty so contemptible a creature with you, and so fit a subject to receive injury, that you come to deprive me of the only possession

possession I thought my self sure of, and whom I had trained up to all degrees of vertue, that *Plutus* may again take him to his tuition, and then give him over to insolvency and pride, which will make him as effeminate, base and foolish, as ever he was before, and so return him again to me no better then a ragged clout.

*Mercury.* O *Poverty*, it is *Forbes* pleasure to have it so.

*Poverty.* Then I will give place: and you my old familiars, Labour, Wisdom, and the rest, follow me, and he shall soon find what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the best things: in whose society, his body was healthful, his mind valorous and constant, and he lived like a man depending upon himself, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

*Mercury.* They are all departed, therefore let us draw near.

*Timon.* What are you, ye damned wretches, or what make you here, to molest a labouring man, that works for his living? ye shall dearly buy it before you go, base villains as you are; for with clods and stones I will let drive at you as fast as I can.

*Mercury.* Forbear good *Timon*, and cast not at us: mistake us not: we are not men: I am *Mercury*; this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee: wherefore, in good time receive thy happy fortune and desist from thy labour.

*Timon.* I will make you both repent it, though ye be gods: for I hate all alike both gods and men: and this blind knave, whosoever he be, shall soon find to his cost the weight of my Mattock.

*Plutus.* For gods sake *Mercury* let us be gone the man is sure more then mad, and will do me a mischief before I shall get from him.

*Mercury.* Be not self-will'd *Timon*, I pray you, but lay

A a

aside

See the  
Cock.

aside this fierceness and bitterness : stretch out your hands, receive good fortune, be rich again, and the chief among the *Athenians*, live in despite of those ungrateful wretches, and no man happy but thy self.

*Timon*. I tell you plainly I have no occasion to use you : trouble me not : this Mattock is riches enough for me ; and for all other matters, I think my self best at ease, when no man comes near me.

*Mercury*. Good sir, will you shew your self so ill bred, as to \* return such a harsh and unmannerly answer to *Jupiter* ? though you have some cause to hate mankind that have dealt dishonestly with you, yet be not a hater of god by any means, considering how ready the gods have been to relieve you.

*Timon*. For your part, *Mercury*, and so I say for *Jupiter*, I yield you hearty thanks, for the care you have had of me ; but for this *Plutus*, I will have nothing to do with him.

*Mercury*. What is your reason for that ?

*Timon*. Because he hath been the means of the infinite miseries that have betid unto me, betrayed me into the hands of flatterers, delivered me up to those that lay in wait for me, stirred up hatred against me, undid me with voluptuous pleasures, caused every man to envy me, and at the last most treacherously and perfidiously forsook me ; whereas honest Poverty exercised me in manlike labours, brought me acquainted with truth and plain dealing, furnished me with necessities when I was sickly, and taught me to repose the hopes of my life only in my self, and to contemn all other things ; Shewed me what riches I had by her means, which neither the flatterer by fair speeches, nor the sycophant by subordination, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his treacheries and policies are able to deprive me of. Wherefore being enabled by labour, I dig in this plot of ground

\* *Iliad*. l.  
15. v. 202.  
*Iris* to  
*Neptune*.

Riches the  
means of  
divers  
evils.

The Bene-  
fits of Po-  
verty.

ground with a love to my work, and out of sight of those villanies that are practised in the City, my mattock furnishing me sufficiently with food to my content. Back again therefore, good *Mercury*, the same way you came, and take *Plutus* along with you to *Jupiter*: for I desire no more but this, to be a perpetual vexation to all men from the youngest to the oldest everlastingly.

*Mercury*. You are too blame in that, I must tell you: for all men deserve not such a measure of extremity; therefore cast off this pettish and childish kind of humour, and accept of *Plutus*; \* gifts sent from *Jupiter* are not to be rejected.

*Plutus*. Will you give me leave, *Timon*, to tell you truth? and will you not take it ill at my hands?

*Timon*. Speak then, but be short; make no proeme, as the damned Rhetoritians are wont to do; for I am content to hear a word or two from thee, for this honest *Mercuries* sake.

*Plutus*. Your objections have been so many; that perhaps they require a longer answer than so: notwithstanding consider with your self whether I be guilty of such wrongs as you have charged me withall: for I have been the author of all your greatest delights, honour, prerogative, ornaments, and all the delicacies you ever enjoyed. In that you have been respected, revered and affected by all men, it was by my means: if you have been abused by flatterers, the fault is not in me, for I have more cause to say I have been ill used at your hands, in prostituting me basely to lewd and vile persons, that bewitched you with praises, so to get me into their fingers: at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemn you for driving me away by all the devices you could imagine, & thrusting me out of your house by head and shoulders. Wherefore instead of costly rayment, venerable Poverty hath put this pelt upon you: and *Mercury* himself can witness

\* Iliad. I.  
3. v. 65.  
Paris to  
Hector.

*Plutus ex-  
cuses him-  
self to Ti-  
mon.*



with me, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using me so discourteously before.

*Mercury*. But now, *Plutus*, you see he is another manner of man; wherefore take a good heart unto you, and go dwell with him; you *Timon*, dig as you did before, and do thou *Plutus* convey treasure unto him under his mattock, for he will hear thee at the first call.

*Timon*. I am content for this once, *Mercury*, to be rul'd by you, and to be made a rich man again; for what can a man do withall, when the gods do so importune him? but consider I beseech you, what a peck of troubles you plunge me miserable man into; that have lately lived most happily, and must now suddenly be indowed with such a mass of gold, without doing any injury, and taking so many so cares upon me.

*Mercury*. Indure it all, *Timon*, for my sake; unless in your discretion you think it hainous to have your former flatterers burst with envy; for I will take my flight over mount *Aetna*, and so into heaven.

*Plutus*. He is gone, I perceive by the fluttering of his wings; but abide thou there, or if thou like better of it, strike with thy mattock into the earth. Ho treasure; golden treasure I say, attend to this *Timon*, and deliver thy self to be taken up by him. Dig now *Timon* as deep as thou canst, I will will give way unto you.

*Timon*. Come on then my good mattock, strengthen thy self for my sake, and be not tired with provoking Treasure to shew himself openly, out of the bowels of the earth; O miraculous *Jupiter*, and ye friendly *Corybantes*, and auspicious *Mercury*, how should so much gold come hither? or is all this but a dream? I doubt I shall find it to be but coales when I awake: nay certainly, this is pure gold, ruddy, weighty, and lovely to look upon: (p) O Gold, that deservest the best welcome mortal men are able to give thee, that glitterest as gloriously night

*Proverb.*

(p) *Pindarus Olymp. v.*

night and day, as the clear flaming fire : come to me sweet friend, and dearest love ; well may I now believe that *Jupiter* sometime turned himself into a shewre of gold : for what *Virgin* would not with open arms embrace so beautiful a lover, falling into the room thorow the roof of the house ? (q) O *Midas*, and *Craſus*, and ye (r) consecrated gifts of *Delphos*, how poor are you in respect of *Timon* and *Timons* riches, to whom the *Persian King* is not to be compared ! O my sweet mattock, and my dear pelt, I will consecrate you as an offering to (s) *Pan*, I will purchase the whole confines of this countrey, and build a towre over my treasure big enough for my self alone to live in, and which I purpose shall be my sepulchre at my death ; and for the remainder of my ensuing life, I will resolve upon these rules, to accompany no man, to take notice of no man, and to live in contempt of all men : the title of friend, or guest, or companion, or the altar of mercy, are but meer toys, not worth a straw to be talkt of : to be sorry for him that weeps, or help him that wants, shall be a transgression and breach of our laws : I will eat alone as wolves do and have but one friend in the world to bear me company, and that shall be *Timon* ; all others shall be enemies and traitors, and to have speech with any of them, an absolute Piacle : If I do but see a man, that day shall be dismal and accursed : I will make no difference between them and statues of stone and brasse : I will admit no messenger from them, nor contract any truce with them, but solitariness shall be the main limit betwixt me and them ; to be of the same tribe, the same fraternity, the same people, or the same countrey, shall be but poor and unprofitable terms, to be respected by none but fools ; let *Timon* alone be rich, and live in despite of all other ; let him revel alone by himself, far from flattery and odious commendations ; let him sacrifice to the gods, and make good chear alone, as a neighbour conjoyned

(q) *The Cock. m.*  
ib. q.  
(r) *The Surveieur.*  
b.

(s) *The Shepherds god.*  
*Timons resolution.*

joyned only to himself, discarding all other : and let it be further enacted, that it shall be lawful for him only to shake himself by the hand, that is, either when he is about to die, or to set a Crown upon his head ; and the welcomest name to him in the world is to be called *Man-bater* : the notes and ensignes of his conditions, shall be austerity, cruelty, frowardness, anger and inhumanity ; if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle : if any man be driven down the stream in a flood, and shall stretch out his hands to thee for help, give him a knock on the pate, and send him to the bottom, that he may never be able to put up his head again : so shall they receive according to their desert. (t) *Timon* the son of *Ecbekratides*, the *Colyttean*, hath published this law, and the same *Timon* in Parliament hath confirmed it ; so it is so have we decreed, and will constantly persist therein. Now it would do me good at the heart, to have all men take notice of mine abundant riches : for it would be as bad as a hanging to them to hear of it ; but how comes this to pass ? good god upon a suddain ? how they come running in every way, as soon as they had recovered, I know not by what means, the sent of this gold ? whether it were best for me to ascend this hill, and from the higher ground drive them away with stones, or dispence with mine own order for once, and enter conference with them to their greater vexation, when they shall see themselves despised ? It shall be so : I will therefore receive them and tarry their coming : But let me see : Who is the formost man of the compahy ? who but (u) *Gnathonides* the flatterer : whose benevolence I craved not long ago, and he held me out a halter, who had many times spewed whole tubfulls at my table, he hath done well in repairing hither so speedily, for he is the first that shall repent it. *Gnathonides*. Have I not alwayes said, that the gods would never

(t) He alludes here to the common form and manner of publishing statutes and decrees in those times; so doth he likewise before *Necromant*, and by and by again in the speech of *Demeas*.

(u) A common name for a parasite. The base condition of flatterers described.

never be forgetful of *Timon*, so good a man? Hail *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flower of all good fellowship.

*Timon.* And thou *Gnathonides*, the most ravenous of all Vultures, and the vilest of all men.

*Gnathonides.* O Sir, you alwayes love to break jests upon your friends; but where shall we meet and sup together? I have brought you here a new song of the last edition which I have lately learned.

*Timon.* But I will first make thee sing a sorrowful Elegy under this Mattock.

*Gnathonides.* What's the matter now? dost thou strike me *Timon*? bear witness, alas, alas: I warn thee to appear at (x) *Mars* his hill, upon an action of Battery.

*Timon.* If thou tarry a little longer, thou shalt have cause to warn me upon an action of Man-slaughter.

*Gnathonides.* I will none of that: yet I pray you make me a plaister of gold to lay upon my wound: for I have heard it hath an excellent vertue in stanching blood.

*Timon.* Art thou here yet?

*Gnathonides.* Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruel.

*Timon.* What bald-pated fellow is this that comes next? it is *Philiades*, the impurest Parasite that ever lived: this knave had from me a whole Lord-ship, and two talents I gave his daughter to her marriage, because he once commended my singing: for when all the company beside were silent, he alone extold me to the skies, and sware I had a sweeter voice than ever had Swan: but when he saw me sickly a while ago, and that I came to him to crave his relief, the Rascal fell a beating of me.

*Philiades.* O Impudency! do you now acknowledge *Timon*? would *Gnathonides* now be his friend and Play-fellow? wherefore his reward hath been righteous, in respect of his ingratitude: whereas I, that have been his old acquaintance, brought up with him from a child, and of

(x) *Areopagus* the Court of Athens.

Another Parasite.



of the same tribe, do yet so moderate my self, that I may not seem to be an intruder. Hail noble *Timon*, and I beseech you free your self from these base flatterers that come only to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adays: all are unthankful and wicked: I was bringing a talent along with me, to help to furnish you with necessaries: but being upon the way, I heard of wonderful riches that were come to your hands: whereupon, I made the cause of my visitation to be only to give you good counsel, though I know you are indued with such wisdom that you needed not to be advised by me, but are able to tell (y) *Nestor* himself what he hath to do.

(y) As ancient and wise Prince of the Grecians, who lived thrice the age of an ordinary man.

*Timon*. It may be so, *Philiades*; but come a little nearer, that I may see how well I can welcome you with this Mattock.

*Philiades*. Help neighbours: this unthankful man hath broke my head, because I counselled him for his good.

*Timon*. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who professeth himself to be one of our Kindred: I payed to the City for this fellow, eleven talents in one day, which he was find in, and committed untill he should make payment: and for pitty set him at liberty: yet the other day, when it was his lot to distribute (z) dole-money among the *Erechthean* tribe, and I came to him to crave my share, he said he could not tell whether I were a Citizen.

(z) At the times of publick plays or sacrifices, there was distributed a certain quantity of money to every Citizen.

*Demeas*. All hail, *Timon*, a bounteous benefactor towards your Kindred, the Bulwark of *Athens*, and the ornament of *Greece*; the people, and both the Counsels are all assembled, expecting your coming long ago: but first, I pray you, hearken to this Decree, which I have pend down for you. (a) For as much as *Timon*, the son of *Echecratides*, the *Colytteen* (a man not only honest and vertuous, but so wise and discreet withall, that his like again is not to be found in *Greece*) hath evermore sought the good of the

Extream flattery. (a) In imitation of the form as before.

the

the City, and hath got the best prize at Combating, Wrestling, and Running at the Olympian games in one day, beside the Race chariot and Coursing horses.

*Timon.* Why man, I never went to see the Olympian games, in all my life.

*Demeas.* What then ? you may see them hereafter ; and for such matters as these, it is better the mention of them should precede then follow. He also fought bravely of late in the quarrel of his Countrey, against the Acharnens, and cut in pieces two companies of the Lacedæmonians.

*Timon.* What's that ? I protest for my part, because I had no skill in armes, I was never yet inrolld into any Military company.

*Demeas.* You speak too poorly of your self : but we might be thought unthankful if we should not remember it : moreover , By publishing Decrees, by giving good counsel, and by good command in war, he hath procured no small benefit to the City ; for all which considerations, he it enacted by the Council and the people, and the highest Court of the City, according to their tribes, and all the multitude in particular and general, that a golden statue shall be erected to Timon in the Castle, and placed next to the image of Minerva, holding a Thunderbolt in his right hand, and the Sun-beams shining about his head, and he be crowned with seven Crowns of gold, and this to be publicly proclaimed this day in the new Tragedies of Bacchus ; for the feasts of Bacchus are to be celebrated by him this day : this sentence is pronounced by Demeas the Rhetoritian, his kinsman in the nearest degree of blood, and his scholler beside ; for Timon is also a good Rhetoritian, and good at every thing else whatsoever he will. This is the Decree that I have framed for you. Moreover, my purpose is to bring my son unto you shortly, and after your name to call him *Timon*.

*Timon.* How should that be, *Demeas*, when thou never hadst any wife that I ever heard of !

B b

*Demeas*

The very  
imagina-  
tion of in-  
heriting  
Timon's  
wealth  
makes him  
build these  
Castles in  
the air.

The trea-  
sure of A-  
thens was  
kept in the  
Castle.

The Chara-  
cter of a  
pretender  
to Philoso-  
phy.

(b) This is  
often used  
by Lucian  
for a fierce  
and trucu-  
lent aspect,  
as in Ica-  
romenip.  
&c.

(c) The  
North-  
wind.

(d) A Sea-  
god, and  
Neptunes  
Trumpeter.

(e) An  
excellent  
painter.

*Demeas.* But I mean to be married, god willing, the next year, and will beget a child, and the infant that shall be born, for it must be a boy, I will have called *Timon*.

*Timon.* I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattock do but fall aright.

*Demeas.* Alas, alas ; what meanest thou by this ? dost thou tyrannize, *Timon*, and beat freemen, that art no true freeman, nor citizen thy self ? but be sure of it, I will cry quittance with thee out of hand one way or other ; especially for burning the Castle.

*Timon.* No such matter, for that thou see'st stands unburn, and therefore thou shewest thy self a plain sycophant.

*Demeas.* But thou art rich, and hast broken in thorow the back door.

*Timon.* Neither is that broken up : and therefore thou art idle every way.

*Demeas.* But broken up it will be : and thou hast already got into thy hands all the riches that were within it.

*Timon.* Take one blow more for that.

*Demeas.* O my back ! what shall I do ?

*Timon.* Dost thou cry ? I have yet a third blow to bestow upon thee if thou tarry ; it would be a shame for me, that could cut in pieces two companies of the *Lacedemonians* without arms, and should not now be able to confound one withered fellow ; in vain it was then, that I got the prize at *Olympus*, for wrestling and running ; But who comes now ? is it not *Thrasycles* the Philosopher ? it can be no other ; see how he stroaks his beard at length, lifts up his eye-brows, and comes muttering somewhat to himself, looking like a (b) *Titan*, and the hair of his forehead cast back like some (c) *Boreas*, or (d) *Triton* pictured by (e) *Zeuxis* ; this man that hath such a grave countenance, such a sober gate, and is so succinct in his apparel : he that in a morning will deliver you a thousand precepts

precepts for vertue, cry out upon them that are addiſted to pleaſure, and ſpeak in praiſe of frugality, as ſoon as he hath bathed and come in to ſupper, and his boy filled him one full bowle ( for he loves a cup of good wine with all his heart ) as if he drunk of the water of *Lethe*, will pleaſantly give an inſtance contrary to his forenoon ſpeeches, ſtrike at the meat like a Kite at his prey, juſtle his next neighbour out of his place, ſlabber all his beard over with ſawce, and cram in like any cur dog, hanging his head perpetually over the platters, as if he meant to find out vertue in the bottom of the diſhes, and wipes them every one with his fore-finger as clean as a cup, becauſe he would not leave a drop of ſawce behind him : he is as ſure a card at his cup as at his meat, and will be as drunk as any ape, not only to the height of ſinging and dancing, but till it make him brabble, and fall out; then will he paſs many ſpeeches over the pot, and talk of nothing elſe but temperance and ſobriety, when he is all-to-pieces himſelf, and brings out his words ſo ſcurvily, that all the company laughs him to ſcorn; then falls he to ſpewing, until at the laſt ſome take him away, and carry him out of the room, though he catch hold upon ſome of the wenches as ſtrongly as he can; but when he is at the beſt, he ſhall ſubſcribe to no man for lying, and audaciousneſs, and covetouſneſs : he is the prime of all parasites, and the eaſieſt drawn to commit perjury; impoſture leads the way with him, and impudency follows after; yet would he ſeem to be wholly made of wiſdom, and every way forth abſolute and perfect. I will make him ſmoak for it, as ſoon as he comes, for his goodneſs ſake. What's the reaſon that *Thraſycles* hath been ſo ſlow in comming to viſit me?

*Thraſycles.* I come not, *Timon*, with the ſame intent as other men do, which aim at thy riches, and run themſelves out of breath in hope to get ſilver, gold and good

B b 2

chear

*Groſs diſ-  
ſimulation.*



(f) The water of a fountain in Athens which hath 9. spouts, and is therefore called Ε-νιακον-ρhoc. it is also called Callirhoc. Pausan. l. i.

By no means.

As indifferent size for a scrip.

cheer by thee, expressing a great deal of flattery towards a man so honest and plain as thou art, and so ready to impart of any thing that is within thy power; as for me, you know a piece of barley bread will serve me to supper sufficiently, and no better victuals with it, than a sallade of time, and cresses, or if I list to exceed, a bit or two of powdred meat: my drink is no other but clear (f) fountain water, and this thred-bare cassock I prefer before the richest purple you can desire; but for gold I have it in no more estimation, than the rubbish that lies upon the Sea shore; for your sake it is that I am come hither, lest this mischievous and most deceitful possession of riches should corrupt you, which hath oftentimes been the cause of incurable mischiefs to many men: wherefore if you will be ruled by me, take it and cast it all into the sea as an unnecessary clog to a good man that is able to discern the riches of Philosophy; I mean not into the main sea, good Sir, but that you would go into it as far as a man is forked before the going forth of the tide, and suffer no man to see you but my self: or if you like not well of this take another course, which perhaps may do better; disburden your self of it so soon as you can, leave not one half-penny, but distribute it to all that stand in need; to one man, five drachmes, to another, a pound, to a third a talent; but if any Philosopher come in your way, you cannot upon your conscience, but give him twice or thrice as much as any other; for my part I crave nothing for my self, but to bestow upon my friends that are in want, and I shall hold my self well satisfied, if you will but fill me this satchel, which doth not altogether contain two bushels of *Ægina* measure; for a Philosopher ought to be content with a little, and observe the mean, and never stretch his thoughts wider than his scrip.

*Timon.* I commend thee *Thrasycles*, for this in faith; but before I deal with thy scrip, let me try whether I can fill

fill thy head with blows and measure them out with my Mattock.

*Thrasycles*. (g) O Democracy, and Laws, I am beaten by a rebellious wretch in a free City.

(g) Popular government

*Timon*. Why dost thou complain, my honest *Thrasycles*? have I deceived thee in thy measure? I am sure I put in four quarts more than was thy due. But what's the matter of this? they come now tumbling in by heaps: there is *Blepsias*, and *Laches*, and *Gnippon*, and a whole rabble of such Rascals as shall be sure to rue for it: I will therefore ascend this rock, and forbear the use of my Mattock a while, which hath made me over-weary, and lay as many stones as I can on heaps together, and dung amongst them as thick as hail.

*Blepsias*. You may save your self that labour, *Timon*, for we will be going.

*Timon*. But I hope, not (h) without blood or blows.

(h) The Greeks called a victory gotten without blood a *μουνή νίκη*, and the

Latines, *Incruenta victoria*: for which, Ovation only was due to the Conquerour but not a Triumph. Lucian here alludes to this, bringing in *Timon* desirous to triumph over his enemies.

LUCIAN,

# LUCIAN'S FEAST,

OR THE

## LAPITHES.

What he touches upon elsewhere by the by concerning the lives and manners of some pretenders to Philosophy, is here described to the full, in a meeting of theirs at a certain feast, where divers of several sects and opinions are fortun'd to be, and falling out among themselves, most ridiculously betray their several infirmities.

**I** Hear there was much ado amongst you yesterday, *Lucinus*, at *Aristænetus* house at supper, and that certain Philosophers made some speeches there, which begot so great a quarrel in the company, if *Charinus* told me true, that they grew at the last to blows, and could not conclude but in blood.

*Lucinus*. How came *Charinus* to have such knowledge in the matter *Philo*, and was not amongst us?

*Philo*. He had it, as he said, from *Dionicius* the Physician, and *Dionicius* I suppose was one of them that was at supper with you.

*Lucinus*. True: but *Dionicius* was not there soon enough to know how it began: for he came late in, about the midst of the brabble, a little before they fell to blows, and therefore could not deliver any certainty, not knowing whereupon the quarrel grew, that it should proceed so far, as to end in blood.

*Philo*. For which cause *Charinus* wisht us to repair to you, *Lucinus*, if we desired to be fully informed in the whole carriage of the business, for that *Dionicius* told him, he was not there at the first: but that you knew all that was done to a hair, and remembred every word that was spoken, not carelessly suffering any thing to slip from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lips also with your dainty junkets: for to me, no banquet in the world

world can be more pleasing than your reports : and the rather because we may here feast together soberly and quietly out of danger of blowys or bloodshed, vvwhether they be old men or young, that shall so far abuse themselves in drink, as to say or do they care not vvhat.

*Lucinus.* Why *Philo*, do you think it fit, that matters of this nature should be communicated to all men, and every thing publisht that is done in Wine and drunkenness ? These kind of busineses ought rather to be committed to forgetfulness, and construed to be the works of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncompleat : it is the property of ill conditioned persons strictly to examine that which ought rather to be suppressd in silence : and you know the Proverb, *I hate a memorati-ve companion* : Neither hath *Dionicius* done well in making it known to *Charinus*, or in scattering abroad what pass among Philosophical persons : and for my part I will not speak a word of it.

Odi memorem  
compotorem.

*Philo.* Do you make the matter strange *Lucinus* ? betwixt you and me, it shall not be so ; for I am sure of this, that you are in a greater longing to tell it, than I to hear it : and I do not think, but for want of auditors, you would be glad to creep to some pillar or statue of stone, and there pour it all out with open mouth, if I should but offer to leave you, I know you would not suffer me to stir a foot from you untill I had heard it all : but would come to me, follow after me, and intreat me to tarry it out. I will therefore be as strange to you as you to me ; God speed you well, if you be so minded ; we will be gone to hear it from some other, and not be beholding to you.

*Lucinus.* Nay, rather than you should take it ill, I will hazard the telling of it all, if you be desirous to hear it : but I would not have you make all the world acquainted with it.

*Philo.* Either I have forgot *Lucinus*, or you will be the apter than your self to disperse such news as this, and there-



therefore you need not to intreat me that : but tell me first : did *Aristanetus* make that feast for the marriage of his son *Zeno* ?

*Lucinus*. No, but he gave his daughter *Cleanthis* in marriage to a young Student in Philosophy, the son of *Eucritus* the Usurer.

*Philo*. He is a pretty youth indeed, but a little too young, not yet ripe enough for marriage.

*Lucinus*. I know not where he could have matcht her better : for he seems to be a well-govern'd young-man, and to have a good liking to learning: beside, he is the only child of *Eucritus*, who is a rich man, and therefore choice was made of him for a Bridegroom before all others.

*Philo*. *Eucritus* riches had been motive sufficient to make up the match : but who were the guests *Lucinus*, that were bid to the feast ?

*Lucinus*. I cannot tell you the names of them all, but for Philosophers and learned men, which I think you are most desirous to hear of, there was old *Zenothemis* the Stoick, and with him came *Diphilus*, surnamed the Labyrinth, for he was tutor to *Zeno*, *Aristanetus* son. Of the Sect of the *Peripatetikes*, came *Cleodemus* : dost thou not know that foul-mouth'd fellow, that wrangler ? his schollers call him the Sword and Dagger. There came also *Hermo* the Epicure, who was no sooner within the door, but presently the Stoicks began to look a sconce, and turned the one shoulder towards him, that all the company might perceive how bitterly they abhorrd him, as if he had been some Parricide or execrable person : these were invited as friends and anciently acquainted with *Aristanetus* himself, and with them came *Hestias* the Grammarian, and *Dionysedorus* the Rhetorician. And for the Bridegroom *Chæreas* sake, to the Platonist was also invited, who was his Tutor : a grave man, and of a comely personage, expressing a great deal of moderation in his countenance : he is commonly called by the name of

Philosophers invited to the feast.

These two sects are directly opposite one to the other, the Stoicks professing a strictness and austerity of life, the Epicures affirming pleasure to be the chief felicity.

of *Canon*, because of the true direction of his judgement ; when he came in, they all rose up and saluted him as the better man ; and the presence of this precious *Io* was as welcome to them as if some god had appeared amongst them ; It was now time to sit to meat, for almost all the guests were come ; on the right hand as you enter the room, the women took up all the seats on that side ; for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flock of females : right before the door sate the rest of the company, every man in his degree ; over against the women, first sate *Eucritus*, and after him *Aristanetus* ; then the question was, who should sit next ; *Zenothemis* the *Stoick*, because he was an old man, or *Hermo* the *Epicure*, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the City : but *Zenothemis* had soon assailed that doubt ; for *Aristanetus*, said he, if you think me to be no better a man than this fellow *Hermo*, who, to speak no worse of him, is one of *Epicurus* sect, I will be gone and leave all your feast to your self, and with that calling his man, made as though he would depart : But *Hermo* answered, Nay tarry, and take the better seat, good *Zenothemis*, though it had been good manners in you to have given place, if for no other respect, yet because I am a priest ; speak of *Epicurus* as ill as you can : I scorn, said *Zenothemis* an *Epicure* priest ; and so sate him down, and next to him, for all that, sate *Hermo* : then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegroom, then my self, and after me *Diphilus*, and beneath him *Zeno* his scholler : then the Rhetorician *Dionysodorus*, and *Hestius* the Grammarian.

*Philo*. Good god, *Lucinus*, call you this a feast ? you may rather term it a school of many learned and discreet men : and I commend *Aristanetus*, for inviting men of such wisdom to take part of his good chear at such a joyful meeting, filling up his feast with the prime flowrs of

every sect, not making choice of one, and leaving out another, but coupling them all together for company.

*Lucinus*. Indeed, friend, many rich men use not that circumspection; but he hath been alwayes inclin'd to learning, and hath spent the most part of his time in conversing with such; but to the matter; we did eat our meat in great quiet for a while, and plentiful provision was made for us: I need not rehearse the sundry sorts of brothes, baked meats, and banqueting dishes that were prepared in abundance; but whilest we were busie at it, (*Cleodemus* bowing his head to *Io*, See you not, said he, yonder old fellow, meaning *Zenothemis* (for I overheard him) how fast he crams it in, that all his coat is covered over with slabber, and what a deal of meat he hath given to his man that stands behind him, thinking no body looks upon him, nor remembring what company he is in? I pray you shew it to *Lucinus* that he may be witness with us, but I needed no information from *Io*, for I saw it plain enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worn proverb, *Mene-laus* comes though not invited: but all the company thought it an impudent part, and relpyed again with verses of the same stamp: one said, thou art a fool *Mene-laus*: but *Agamemnon Atreus* son, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such fear of *Alcidamus*, who was so notorious a brawler, that he would make more noise then all the *Cynicks* besides, and for that gift was terrible to all men; but *Aristanetus* bade him welcome, and wisht him to take a stool and sit down by *Hestiasus*, and *Dionysodorus*, which he refused, saying, it was a meer womanish device to sit upon chairs and stools, or to feast as you do now, lying almost along upon a soft bed, and a  
purple

II. β.

II. η. 109.

II. α. 29.

purple coverlet spread under you ; I mean to take my meat standing, and walk about at pleasure ; if I be weary, I will spread my mantle on the floare, and there lye down upon one elbow, like the (a) picture of *Hercules* ; As it please you, said *Aristænetus*, and so he began to traverse his ground, taking his supper like a (b) *Scythian*, fleeting continually from place to place, to see where he could find best pasture ; thus wandred he like a vagrant among the waiters that brought in meat, eating and prating all at once about vice and vertue, scoffing at gold and silver, and asking *Aristænetus* what he would give for so many earthen pots of the same making, that should be of equal weight ; but when he began to be troublesome, *Aristænetus* stopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brim : this he thought he had done for the best ; but little did he know how many mischiefs that bowle would bring after it ; *Alcidamus* took it, and was silent for a while ; but afterwards, casting himself upon the floor, as he before said he would do, lay along half naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking with (c) *Pholus* ; then the cup began to walk merrily among the rest of the company ; there was drinking and talking of all hands, till lights were brought in. In the mean time I perceived the boy that waited upon *Cleodemus*, a pretty smirk youth, and a well-faced cup-bearer, sometimes smile a little, ( for I must tell you all, even the very appendancies to the feast, especially, if any thing were done that might move delight ) I therefore watcht as narrowly as I could, to find out what it was he smiled at ; and not long after he came to take the cup from *Cleodemus*, who giving him a crush on the finger together with the cup, gave him, I think, two pieces of silver ; the boy, at the crush of his finger smiled again, but I imagine he was not aware of any money : for, receiving it not, the

(a) *Hercules* is commonly so painted.  
(b) A wandering nation who kept no constant abode in any place.

(c) A Centaure, the son of *Ixion*, begotten on the cloud, which he embraced instead of *Juno*, who entertained *Hercules* as he went to *Pirithous* wedding.



pieces fell down and clattered in the floore, whereat they both blusht exceedingly; yet they that were next knew not whose money it was, the boy denying that he let fall any; and *Cleodemus*, near unto whom the noise was, would not acknowledge he cast any down: so it was let slip, and nothing said of it: for there were not many that saw it, but only I think *Aristanetus*: for within a while after, the boy was sent packing out of the room, and an old withered fellow, I think some muletter, or horse keeper, commanded to wait in his place; thus the matter was husht up, which would have been a great discredit to *Cleodemus*, if it should have been known openly, and not smothered, as *Aristanetus* discreetly did, imputing it to too much wine: but *Alcidamus*, the *Cynick*, who by this time had got a pot in his pate, when he had learned out the name of the bride, commanded silence with a loud voice, and turning himself towards the women: A health to thee, O *Cleantis*, said he, and *Hercules* be thy good guide: and when all the company laught at him, Laugh you, said he, base scabs,\* because I drunk to the bride in the name of (d) our god *Hercules*? I would have you know this, if she pledge me not, she shall never be mother of such a son as I am, of firm strength, free mind, and able body: and with that shewed his naked limbs so far as was beyond all shame: whereat the company laught again: but he rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt one or other should have paid for't, if in the very nick, a huge Tart had not been served in, which drew his eyes that way, and made him grow more calm, and his anger well allaid; for he walkt the round still the same way it went, and cramm'd in as fast as he could; by this time most of the company was drunk, and began to roare apace; *Dionysodorus* made some speeches by fits, and was commended by the servants that stood behind;

*Hesitans*

(d) The  
Cynikes  
honoured  
*Hercules*  
above all  
gods, whom  
they would  
likewise  
seem to  
imitate in  
their man-  
ner of life,  
going bare-  
foot, wear-  
ing only a  
mantle  
about them,  
and a club  
in their  
hands.

*Hesiodus* the Grammarian spake Verses, making a mingle mangle of *Pindarus*, *Hesiodus*, and *Anacreon*, out of them all to patch up one absurd Poem: and these Verses were ever in his mouth, Prophesying what would succeed: Their shields did clatter one against another: and mens woful cries, and joyful shouts were heard there both at once: *Zenothemis* read somewhat out of a little book which his man brought with him: but in the distance, as many times it happens, before the coming in of the second course, *Aristonetus* unwilling to have that time lost without delight, call'd for his Jester to come in, to say or do somewhat to make the company merry: and presently comes an ill-shapt fellow, with his head (e) shav'd all over, except a few hairs that were left standing upright upon the top of his pate, who began to dance and shew tricks, turning himself every way to appear the more ridiculous, hudling up many Verses together which he pronounced in an *Aegyptian* kind of Dialect, and in the end he began to break jests upon the company, every man laughing at what was said, and took it all in good part; but when he thought to be as bold with *Alcidamus*, and called him the (f) little Cur of *Malta*, he grew angry, being not well content with him before, because he savv he vvas pleasing to the company, and detaining them in beholding his sports: vvhwherefore suddenly casting off his Cassock, he challenged him to cuffs, vvhich if he refused, he threatned to make him feel the vveight of his cudgel: vvhwhereupon poor *Satyrion*, for so vvas the Jester named, settled himself to buffets: and better sport in this vworld could not be made, than to see a Philosopher oppose himself against a Jester, to strike and be striken again by such a fellow as he: the company were some ashamed, and some laught, untill *Alcidamus* gave over in the plain field, quite beaten out of the pit by a poor fellow, put upon him of purpose, which made them all laugh heartily, and at that very instant *Dioniscus* the

11.4.44<sup>8</sup>.  
451.

(e) Jesters and mimes were in those times all of this cut.

(f) The Cynicks were so called from *xuon*, a dog, because of their snarlings and curish humours: this properly signifies such a dog as we call a *soyting cur*.

A trick of a  
mad man.

.84.11

the Physician came in, a little after the combate: for he was constrained, as he said, to stay somewhat longer than he thought to have done, to give Physick to *Polyprepon* the Musician, who was lately taken with a phrensie; and he told us a merry jest that befell him upon that occasion: for coming, as he said, into the room to him, not thinking to have found him in his fit, the sick man suddenly rose up, and locking the door upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him: being in this extremity, he devised to put this trick upon him: he challenged him to play upon the Pipe with him for a Wager, which should be for a certain number of stripes, to be given him that did worst: and when he had plaid first (but ill-favouredly enough God knows) he delivered him the Pipe, and took the lash into his own hands; and stepping suddenly to the sword, cast it out of the window into the open Court, and calling in neighbours to break open the door, by that means escaped: then he shewed the prints of the blows he had received, and some black and blew spots upon his face. This narration of *Dionicius*, was as pleasing as all the Jesters merriments, and so he thrust in by *Hestius*, and supt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the company in busineses that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, sent, as he said, from *Etæmocles* the *Stoick*, with a little writing in his hand, which he told us his Master commanded him to read publickly, that all the company might hear it, and then come back to him again: which when *Aristænetus* had given way unto, he went nearer to the light, and there read it.

*Philo.* Was it any thing tending to the commendation of the

the bride, or some (g) *Epihalamium*, which are used to be made upon such occasion?

(g) A Marriage Song.

*Lucinus.* Indeed I had thought it had been some such matter, but it fell out otherwise, for the contents of the writings were these. *Proemocles the Philosopher, to Aristocnetus:* *How I stand affected to feasting, the whole course of my fore-passed life, can give large testimony: for though I am daily invited by many, far richer men than your self, yet can I by no means indure to be drawn unto it, knowing how subject such meetings are to disorders and drunkenness: but you are the man, above all others, I have most reason to complain of, whom I have so long observed with all carefull diligence, and am now not thought worthy to be numbred amongst your other friends, but the only man that could have no part with you, though dwelling so near a neighbour to you, which makes my grief the greater, that you should shew your self so unkind: I repose felicity, neither in the limb of a Wild-Boar, nor in the leg of a Hare, nor in a peice of a March-pane: I can have all this plentifully from others, that are not to learn their duty: for I was this day invited to supper by my Scholler Pammenes, where I should have fared richly: but like a fool, I reserved my self for you, and you have utterly pretermitted me, and imparted your good chear to others: very good: for you are not able to discern the better from the worse, nor have yet attained the apprehensive faculty: but I know who are the men that have wrought me this, it proceeds all from your rare Philosophers, Zenothemis and the Labyrinth, whose mouths, without envy be it spoken, I am perswaded I could quickly stop with one poor Syllogism: let any of them tell me, if they can, what Philosophy is, or the first elements of learning: the difference betwixt a strong disposition and a habit, or, not to speak of more difficult points, what is (h) a horned reason, what a Sorites, what a collective argument: but much good may it do you with them: I that hold any goodness to be happiness, can easily digest these indignities. And to cut off all excuse, you may fortune hereafter to fly unto, as to say, you had forgot me among so great a multitude, or that you had so many matters in your head. I tell you,*

An impudent and foolish letter of a grave Philosopher.

(h) A Dilemma.



(i) King of  
Calydonia.

you, I spake to you twice this day : first in the morning at your house, and afterwards, when you were sacrificing to Castor and Pollux ; if you think it much I should take offence for losing a feast, do but remember (i) Oeneus, and you shall see how angry Diana was, because he omitted her alone from being a guest at his sacrifice, and feasted all the gods beside : Homer speaks of it in this manner :

Il. i. 533.

Either he forgot, or not regarded,  
Which great neglect was wrathfully rewarded.

And Euripides,  
Calydonia is a part of Pelops Country found  
By sea right opposite to us, a fertile happy ground :

(k) This  
Boar was  
afterwards  
slain by  
Meleager  
and his  
company.  
Ovid.  
Met. 8.

And Sophocles,  
A monstrous (k) swine was into Oeneus land  
Sent in revenge, by great Diana's hand.

These few Verses, out of many, have I produced, that you may know, what a man you have relinquish'd to entertain Diphilus, and committed your son to his tuition : very good : indeed he is sweet and loving to the young man, and couples with him for affection sake : but if it were not a shame for me to deliver such filthy matter, I could tell you more, which you may learn if you will from Zopyrus, his Schoolmaster : for it is true : but I have no desire to be troublesome at your marriage feast, nor to accuse others of crimes so abominable : though Diphilus have been thought worthy to deprive me of two Schollers, yet for Philosophers sake, I will be silent. My servant I have commanded, that if you should offer him any part of your wild-Boar, or of your Venison, or of your banquetting dishes, in way of excuse for my not being at supper with you, that he should not receive it, lest he might be thought to be sent for that purpose. Whilst this letter was reading, I protest unto you, good friend, that the sweat ran down my face for very shame, and I wish that even the earth would open and swallow me

me up, when I saw how the company laught at every word they heard, especially such as knew *Etæmocles* to be a gray-headed man, and to carry such a shew of gravity : and I mused how he could conceal himself, being such a one, and cozen others only with the length of his beard, and his formal countenance : but as far as I could gather, *Aristænetus* left him out, not as careless, but doubtful lest he would not come at him if he were invited, nor expose himself to such a man, where he thought best not to tempt him at all : when the servant had done reading, all the guests cast their eyes upon *Zeno*, and *Diphilus*, to see how pittiful and pale they lookt upon it, their very countenance bewraying the guilt of the crime that *Etæmocles*, laid to their charge, which much troubled *Aristænetus*, and filled him with vexation : notwithstanding, he wisht us to drink and be merry, setting as good a face as he could upon the matter, and with a little smile, sent away the servant, saying, he would be careful to look to such matters ; soon after, *Zeno* conveyed himself closely from the table, his schoolmaster beckning to him to be gone, because it was his fathers will. But *Cleodemus*, who had long lookt for some occasion to be doing with the *Stoicks*, and was even mad with himself that no opportunity was offered, had now good hold given him by this Epistle. These are, said he, the rare works of the excellent (1) *Chrysippus*, admired *Zeno*, and famous *Cleanthes*, miserable poor stuff, bare questions only, and seeming Philosophy ; for any matter else, the most of them are but such as *Etæmocles*, whose Epistles you see how well they become a man of his years, concluding *Aristænetus* to be *Oeneus*, and *Etæmocles* *Diana* : a proper piece of work, and well becoming a marriage feast : but *Hermo* (who sat next above him, and I think had heard of a wild swine that was drest for *Aristænetus* supper, and therefore thought the *Calydonian* Boare might be opportunely remembred) I beseech you *Aristænetus*, said he,

D d

send

There  
wants not  
such in  
times.

(1) chief  
founders of  
the sect of  
the Sto-  
icks.

(m) The son of Oeneus and Althaea, who having slain with the help of his companions, the monstrous boar sent by Diana, which miserably wasted his fathers country, gave the head of it to Atalanta the daughter of Iasius King of the Argives, she being the first that had drawn blood of him; which Plexippus and Toxus his uncle by the mothers side greatly stomaking, would have taken it from her, but he opposing himself against them slew them both, for which cause his mother threw the fatal brand, by which the destinies had proportioned the length of his life, into the fire, and so as that consumed he wasted away and died. Ovid. Met. 8. (n) The Dioscuri brothers to Helena: The Lock. a.   
 \* bravely done of Philosophers.

send him the first cutting, lest the old man should pine for hunger, and consume away as did (m) *Meleager*, though it be all one to him: for *Chrysippus* holds all these things to be indifferent. And dare you mention the name of *Chrysippus*, said *Zenothemis* (rousing up himself, and roaring it out as loud as he could) and by the absurdity of one only man, I mean that unworthy Philosopher, *Escamocles* the forcerer, conclude against *Cleanthes*, and *Zeno*, men of such profound wisdom? What are ye your selves that you censure so audaciously of others? didst not thou *Hermo*, clip off the hair that was upon the heads of (n) *Castor* and *Pollux*, which was all of gold, and for that fact delivered to the tormentor to be punished? and didst not thou *Cleodemus*, abuse the wife of *Sofistatus* thy Scholler \*, and being taken in the manner, didst suffer shamefully for it? cannot you keep silence of others, that know so much by your selves? but I was never bawd to my own wife, said *Cleodemus*, as thou art; nor ever took any new schollers exhibition into my hands as a pawn, and forswear it when I had done; nor set out money to loane for four groats interest, nor persecute my Schollers if they paid me not at their day; but thou canst not deny, said *Zenothemis*, that thou soldst *Crito* a drench to poyson his father withall; and taking up the bowle to drink, cast all he left in it between them, almost half a cup; whereof *to* had part for neighbourhood sake, and well worthy of it; but *Hermo* stooping forwards wiped the wine off his pate, shewing all the company how he was abused; *Cleodemus* for want of a cup, to answer him the like, spit in *Zenothemis* face, and laying hold on his beard with his left hand, was about to give him a box on ear, which sure would have kill'd the old man, if *Aristanetus* had not held his hand, and stepping in beyond *Zenothemis*, set himself between them

to goad *Zenothemis* on to kill *Hermo*. Ovid. Met. 8. (n) The Dioscuri brothers to Helena: The Lock. a.

\* bravely done of Philosophers.

to

to divide them, by his interposition to make them keep the peace : while this business was in hand, many cogitations came into my head : first, that to know learning was to little purpose, unless a man did frame his life the better thereby : seeing now, men that were so excellent at speaking, shew themselves so ridiculous in their actions : next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right minds, who apply themselves only to their books, and perpetually ponder upon them : for among so many Philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches : neither could it be imputed all to drunkenness, considering what *Etæmocles* a fasting man had written : but all was turned the clean contrary way : The Vulgar, eate their meat orderly, not seen either to exceed in drink, or to behave themselves unmannerly : only, they laught, and could not chuse, I think, but censure them, whom they before admired as men of worth, in respect of their habit : but the wise men were past all shame : they rail'd, and were drunk, and scolded, and went together by the eares : as for the admirable *Alcidamus*, he shewed himself so shameless a knave, as to piss in the midst among them, without reverence of the women. And certainly a man could not liken this feast to any thing better, then to that which the Poets speak of the goddess (o) *Eris* : for she being not invited to (p) *Peleus* wedding, cast an apple into the room amongst them, which occasioned all the stir that was at *Troy* : in like manner, *Etæmocles* cast his Epistle into the company instead of an apple, to work such another mischief as the *Trojan* war : for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristænetus* sate between them. It is enough said *Cleodemus*, for this time that you are proved to be unlearned persons : to morrow

There is good use to be made of other mens ill actions. None shew themselves in passion so ridiculous as they that pretend most wisdom and greatest gravity.

(o) The goddess of contention.  
(p) The father of Achilles. Upon the golden apple was this inscription, Let it be given to the fairest ; which Paris judged to be Venus, for which she bestowed upon him Helena, which was the occasion of the Trojan war.



I will revenge my self in such manner as it should be : for answer me, *Zenothemis*, if thou canst, thy self, or the doughty *Diphilus*, in what respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more : this makes you intrude your selves among the rich, to become usurers, and set forth money to loane, and teach young men for money ; again you hate pleasure, and exclaim against *Epicles*, and yet do, and suffer all manner of filthiness for pleasures sake : if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cram in till your guts do crack, beside what you give away to your servants : and with that word, he inatcht at the napkin which *Zenothemis* man had about him, ( for it was full of all sorts of good flesh ) which he would have loosed, and cast them into the floare, but the fellow held hard, and would not let it go ; Well done, *Cleodemus*, said *Hermo* : let them tell me now, why they cry out against pleasure, and yet strive for it more than any other ? no, said *Zenothemis*, but do thou tell me *Cleodemus*, in what respect thou holdest riches to be not indifferent ; no said he, but answer thou me, and thus they were at it a great while, till *Is* stept forth and said, I pray you be silent, and I will propose a fit argument to be handled at this present, only, you shall speak your minds every man without contending, and listen, as if you were busie at disputation in the presence of our *Plato*. All that were present praised him for this, especially *Aristanetus* and *Eucritus*, hoping now to be freed from their vexation, insomuch that *Aristanetus* shifted into his own place again, expecting nothing but peace ; then came in that service, which is called the (q) accomplishing of the feast, which was to every man a fowle, a piece of the boars flesh, a hare, a fish fried, and sugar cakes ; eat what they would, and the rest they might carry away : yet every man had not a private platter to himself, for

(q) With  
us the se-  
cond course.

for *Aristænetus* and *Eucritus* had but one dish in common betwixt them, and either of them was to take that for his part which was next to him; in like manner another dish was in common between *Zenothemis* the *Stoike*, and *Hermio* the *Epicure*; the next in order were *Cleodemus*, and *Io*, after them the bridegroom, & my self, & then *Diphilus*, who had two parts set before him; for *Zeno* his scholler, that should have been his partner, was risen from the table; remember this good *Philo*, for much matter depends upon it. *Philo*. I will not forget it I warrant you:

*Lucinus*. Then said *Io*; the first speaker shall be my self, if it please you; then pausing a little: It were most seemly for me, said he, in the presence of such men, to speak of *Ideas*, and *Incorporalities*, and the immortality of the soul; but because I would not be oppugned by Philosophers which hold otherwise, I will forbear, and speak my mind of Marriage: for I hold it the best course not to marry at all, but to be ruled by (r) *Plato* and *Socrates*, and bestow our love upon boyes; for such are the only men that attain the perfection of vertue: but if marry we must, let us take *Plato's* course in that, and have our wives in common, for so shall jealousy be avoided; They all burst out in laughter at this, as spoken in a season most unseasonable; for *Dionysodorus* said to him, For shame give over this rustical and barbarous speech: where can we find jealousy now, or in whom? are you prating you rogue? said the other: and I think *Dionysodorus* paid him in the same coin again. But honest *Hestius* the Grammarian, Peace, said he, and I will read an \* *Epithalamium* amongst you; and so began to read his elegie, which was this, as I remember; "Such is the daughter of *Aristænetus*, divine *Cleanthis*, curiously brought up in his house, as a Queen, the prime of all Virgins, surpassing *Venus* or the *Moon*: and haile Bridegroom the worthiest of

The speech  
of *Io* the  
Platonist.

(r) See  
true Hist.  
l. 2. b & c.  
Spoke like a  
Platonist!  
The Gram-  
marians  
ridiculous  
stuffe.  
\* This *Epithalamium*  
in the origi-  
nal is in  
verse,  
which for  
the mean-  
ness of the  
Greek po-  
etry, the  
translator,  
I believe,  
thought not  
worthy to  
be put into  
the like in  
English; yet  
for the rea-  
ders satis-  
faction, I  
have en-  
deavoured  
to make it  
express the  
rudeness  
of the  
Greek as  
near as I  
can.

Divine *Cleanthis* choicely like a Queen  
Bred in her Fathers faire house, such is seen;  
All other Virgins she doth far excell,  
And from the Moon or *Venus* bears the bell.

And Bridegroom haile of young men best in truth,  
Stronger than *Nereus*, or *Thetis* youth.  
And we will often chant this bridall song  
Unto you, that doth to you both belong.

all

(f) who  
fighting in  
Achilles  
armour  
was slain  
by Hector,  
and a bloo-  
dy battle  
ensued be-  
tween the  
Grecians  
and Tro-  
jans which  
should have  
been his body.

all worthies, more puissant than Nereus and Thetis son; this bridal song shall often be often chaunted over in praise of you both. At this they were all ready to burst, as good reason they had; but now the time was come to take away what was set on the table, so *Aristænetus* and *Eucritus* took either of them what was before them, so did I and the Bridegroom what was set before him, and *Io* and *Cleodemus* in like manner; but *Diphilus* would have had also what was set before *Zeno* who was gone, contesting that they were set only to him, and strive with the waiters, who held it fast from him: and taking hold of the bird dragg'd & draw'd it, like the dead (f) body of *Patroclus*; but in the end he proved too weak, and let his hold go, which stirred much more laughter among the guests, and most of all to see in how ill part he took it, as if he had been wronged in the highest degree: likewise *Hermo* and *Zenothemis* sate together, as I before told you: *Zenothemis* above and the other next to him, and all Viands were set between them in an equal proportion, which they parted peaceably: only the fowle that was before *Hermo*, was the fatter, which I think was meer chance, and these they were to take away, either of them his own: but then *Zenothemis*, (now, *Philo*, let me intreat your diligent attention for we draw near to the best part of the pageant) *Zenothemis* I say, overskipping that which belonged to himself, would have taken that away which was set to *Hermo* (for as told you, it was the better fed) and *Hermo* laid hands on it to keep it, and would not suffer him to have any other than what was due to him; then there was an outcry between them, and they fell together by the ears, beating the birds about one anothers face, and either of them catching hold upon the others beard, called for help; *Hermo* for *Cleodemus*; and *Zenothemis* for *Alcidamus* and *Diphilus*: and all took parts, some with the one, and some with the other, only *Io* excepted, who reserved himself indifferent between them: the rest all fought, grappled

pled together pell-mell : but *Zenothemis*, taking a bowle from off the table, that stood before *Aristænetus*, flung it at *Hermo*, but mist of his mark, and fell upon another, for it hit the Bridegroom a cruel blow on the head, and brake his pate pittifully : then the women shriekt and thrust in between them, especially the mother of the young man, when she saw the blood run about her sons ears : the Bride also leapt off the seat where she sate. But *Alcidamus* all this while plaid the devil in taking *zenothemis* part, and with his staff brake *Cleodemus* head, and gave *Hermo* a sore blow on the jaw bone, and wounded some of the servants that came to help them; yet for all that, the other side would not give it over so, but *Cleodemus* with the point off his finger, tare one of *Zenothemis* eyes, and closing with him bit of his nose ; and as *Diphilus* was comming to aid *Zenothemis*, *Hermo* flung him off his stool to the ground with his head forwards ; *Hestias* the Grammarian caught a blow amongst them too, for *Cleodemus*, I think, gave him a kick in the mouth, mistaking him for *Diphilus* ; and there lay the poor fellow, as *Homer* saith, spewing up his blood ; all was full of tumult and tears : the women howled out pittifully compassing *Chærea*, but the most kept themselves out of the shrape : for *Alcidamus* did more mischief then all the rest, laying about him on every side, and striking he car'd not who, and many more I am sure had fallen if his staff had held ; but I standing up against the wall, durst not for my life once come among them, for *Hestias* had shewed me a president, how dangerous it was to part such a business. A man would have thought he had seen the (t) *Lapithes* and the *Centaures* together by the ears ; tables were overturned, blood run down, and bowles flung about ; but at the last *Alcidamus* strake out the light, and we were all in darkness, and far worse then we were before : for another light could hardly be brought in amongst us, so that many mischiefs were done in the dark. In the end when  
a light

(t) At the wedding of Piritho-us and Hippodamia, Ovid. Met. which gives the title to the Dialogue.



The Stoicks held  
all things  
to be in-  
different  
which are  
not in our  
power.

a light came in, though it were long first, *Alcidamus* was found lifting at a wench's cloathes, and would have ravished her in the dark, whether she would or no; *Dionysodorus* also was taken in the manner with another trick: for rising up from the place where he sat, a silver bowle fell out of his bosome: but he excused the matter and said, that *Io* took it up in the tumult, and gave it him to keep lest it should be lost: and *Io*, to save his honesty, affirmed it to be so: Thus was the feast broken up in tears: and some again laught as fast at *Alcidamus*, *Dionysodorus*, and *Io*: the wounded men were faine to be carried out of the room, in ill case, especially old *Zenothemis*, who took grievously the loss of his eyes and his nose, and cryed out that he was almost dead with pain: then *Hiermo* though his own case were bad enough, for two of his teeth were stricken out, yet could not chuse but upbraid him, saying, remember now *Zenothemis*, that henceforth you never hold pain to be a thing indifferent. The Bridegroom after *Dioniscus* had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen cloaths, they put him into the coach which came from the Bride and carryed him away; a vvorful wedding day poor wretch to him. Others, *Dioniscus* lookt unto us as well as he could, and when they were faine asleep, the rest were had home, most of them spewing all the way they went; but *Alcidamus* carried there still: for all the house were not able to get him out of doors; when he had once cast himself overthwart the bed and so fell asleep; this was the end of our feast, honest *Philo*, whereunto the Tragick verses may be well applied;

Eurip. Al-  
cest. &  
Androm.  
ad fin.

*Fortune varies every way, And God can that effect  
We think not of, and make us faile Of what we do expect.  
For Ile be sworn I little thought of such a business as  
this; but I have got this for my learning, that it is no safe  
course for quiet men to feast with Philosophers.*

FINIS.